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# THE PARK REVIEW.

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## THE RESPONSE OF THE HEART TO LITERATURE.

HENRY NELSON BULLARD, PH. D.

A new book has come to hand. It is read and regretfully laid aside. From the moment the first page was finished, the attention was fixed, grudging the slightest interruption, upon the development of the story. There was a feeling of satisfaction within us as the end was reached. New emotions had been ours, new friends had come into our lives. The pleasant impression of the book is without flaw as we think over what we have read. Tomorrow a shock will come when we read a criticism by some well known writer in which this book, appealing so strongly to us, is torn to pieces and only a few poor fragments are left to be gathered up and treasured by those who had found such great delight in the whole. We have all faced this situation and shudder at its frequent recurrence. It is a fact to be deplored but seems inevitable. The critic holds the canons of art in mind; the reader judges by the comparative impressions made upon him as he reads. Where he finds the critic disagreeing with him, the reader clings to his own opinion. To quite an extent he is right in this attitude. There can never be a code of arbitrary rules which will make criticism infallible. Rules of art may be fixed and, if we could agree that the highest criterion of music, literature, and all that we call "the arts," is perfection of formal beauty, then we might make estimates which would be generally accepted. We could say: "This is the greatest poem the world has ever seen." And the decision would be nowhere doubted. But this is not enough. There are perfect sonnets which we can hold up for examples of form but they are never read. We take up again our favorite novel and, in spite of great flaws of composition, we read it over and over and feel that it is a master-piece. We may agree as to the requirements of

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art but the personal effect lies beyond all fixed limits. Lord Lytton once said: "Art and correctness are far from identical, and the one is sometimes proved by the disdain of the other." He realized fully how one who strives only for perfection of form and style may not touch his audience at all while the most lasting effect upon the minds of the men of the present and future may be made without the least attempt to follow the requirements of art.

It is this fact which makes possible the failure of criticism which is all too common. The vitality of literature does not depend upon artistic merit alone. Therefore a correct estimate of a new work cannot be based on that standard, another element must have its place. The wide diversity of opinion with which a book is often received may be explained by the fact that real literature contains more than any one man can see. This allows as many estimates as there are different points of view. Some of these may seem contradictory. But this does not explain the adverse consensus of opinion which now and then a really great work has to live down. Most of our criticism is purely intellectual, objective. Impression is passed over for cold dissection of thought and form. By impression is not meant that reasonless feeling which carries critic and reader out of himself before he has stopped to think. There is a deeper something which cannot be described which, if a man could master fully and bring into its true relation with artistic merit, he would become a true critic.

We call it the decision not of the mind but of the heart. By itself the estimate of the untrained heart is as little to be depended upon as that of the untaught mind. The heart alone will overestimate, the mind alone will overcriticise. Only artistic perfection can gain the unqualified approval of the mind. It is because the mind is trained. The heart we generally leave to take care of itself. Where there are serious flaws in the style, the balanced estimate should acknowledge the good features and, instead of throwing them out of the scales, weight them against the flaws.

It is altogether impossible to define a power which is as subjective as this we call the heart. However we all know what it is. When we read of the death of Colonel Newcome, there is something behind the tears telling us that the words have gone home. To the music of the "Charge of the Light Brigade" something urges us to march in time. We all know how some words touch our



sympathy and make us respond. We say it makes the heart beat. If we stop to think we realize that this feeling is not entirely unregulated. We can never consciously train it but it does develop under certain conditions. No one needs to go far to find the heart which responds to only one style of music of literature. Shut out for a moment the differences due to heredity and surroundings. Take two brothers who have grown up together and would naturally have the same tastes. They read the same books at first. Soon one of them always has a history at hand. His interest centers in the great men of the world. He desires to be a president or a great general when he becomes a man. His brother is always reading some sea story. His "Robinson Crusoe" is thumbed to pieces. He has read more than once "Wing and Wing," and "Two Years Before the Mast." Give him a chance and he will run away to sea. Neither boy will respond in the least to what the other reads. Only a love story appeals to one reader and it is trash to another. He who likes history despises the lover of poetry. When our preference is fixed, our reaction time is lengthened for every other impression. The prejudice of the heart is unconscious but it is just as strong as that of the mind.

In all the criticism of the reader the heart-response holds undisputed sway. The reader passes by the form, he notices the style only to remark how beautifully it fits the meaning, he pays no attention to the mechanism unless it interferes with his reading. The perfection of art is to be unnoticed by the reader, by those for whom the writing was done. Mark Twain has criticised the accuracy of many of the details in some of Cooper's work and his points are well made. Anyone who has read "Deerslayer," at once sees the point of the criticism and at the same time realizes that in reading none of those flaws attracted his attention. And it is possible to read the book again without the effect being spoiled in the least. Why is it? Because it is real literature. As long as perfection in form is so nearly impossible it does not seem best to emphasize form so much in choosing the body of our literature. As long as the present conditions continue, much that is called literature will be piled out of the way in our attics and we will keep on our tables and read that which has real meaning for us.

When we come to discuss what kind of literature means the most, we must not be dogmatic. Minds differ and hearts differ.



The commonest division calls what appeals most to the mind, realistic; and most to the heart, idealistic. If the heart is forbidden any relation to the writing then we have naturalism; if the mind is denied place then we have pure flights of fancy. These two extremes are unreal. When both elements have their part, no matter what the proportion, truth to life is always possible. Realism can give us an exact picture which we all must admire; idealism makes us feel. No novelist has ever been great without both methods at hand. They can only be classified by their purpose and the preponderance in their work of the one element over the other. In the novels of the great idealists, Austen, Dickens, Eliot, there are magnificent realistic portraits but their strength is where they have given us the type, where they have added of their own life and personality to the model and have made it stand for more than appears on the face. The great realist, Thackeray, is at his best in his scene and portrait painting. There he was master and yet many are the instances where his heart speaks out in the voice of the dying, his love sparkles in a farewell glance, and we have more than any other, except he, saw or could have seen in the original. In the work that is real there must be the personality and love of the master. If all is beautiful but cold, it may be a case worthy of the most beautiful jewel but it is locked, it is only a handsome coffin. Is there no tear in the words? Then there will be no tear in the eye. The heart must respond or the word of praise from the mind will mean nothing.

In the years not long past we have suffered from a period of the most extreme realism. In fiction our heroines have been insipid and our heroes fools, either in a way not true to life or in a way true enough but not inspiring. Some have described with utmost care the most disgusting scenes with a thought of reform. They might learn much from Mrs. Stowe and Mrs. Jackson. We know that "Uncle Tom's Cabin" is true to life, yet it is a masterpiece of idealism. Therein lay its power. It fascinated the interest and did not seek to compel it or shock it. Few people can be moved as much by the facts of oppression, no matter with what care they are served up, as when they are shown the underlying meaning of it all and feel it as their own experience. Of late the reaction seems to have set in. All of the best literature of the present is idealistic in nature. Tolstoi's new novel goes to prove the facts of the reaction. Even criticism is generally arrayed against it. Meanwhile the literary world is amazed at the un-



equalled popularity of a number of new books, most of them by new writers. Some of them are transient in value but others are worthy of comparison with anything since the great novelists finished their work. Men who knew the original of David Harum say that he was a queer fellow but that he did not begin to compare with the character in the book. And yet no one can say that the picture is not perfectly true to life. That is idealism. Historical novels naturally tend to idealism and this seems to be a period of historical novels. "To Have and to Hold" and the several other American novels which are now so popular are very different from the popular novels of a few years ago. One cannot read that Virginian story without feeling the response of the heart. The author's beat as she wrote and ours must respond.

No writer can put of his own life into the creations of his imagination without life resulting on the printed page. It is there. We do not see letters and words, we see pictures. Can you read of the last run for the Shepherd's Trophy by the Gray Dog of Kenmuir in "Bob, Son of Battle" without loving the dog as though he were human? He is only a dog. No, there is life there, heart there. It is no matter what the disguise is, whether fur or broadcloth. The tears come when you lay down "Prisoners of Hope." Can you keep your heart still? Why not? You have not been reading in your room, you have been down on the "tall, gray crags." Your heart must respond when other hearts are torn as these.

What the future is to give us we do not know. In the past it has been first one kind and then another. Like the ups and downs of the financial world, like the tendency to political change, so it has been in literature. We have been passing through an age of realism in every field. Art, music, Biblical criticism and other lines of thought have suffered by the extreme devotion to the minute. It is very easy to keep so near to a picture that all its beauty is lost. That is the great danger of over-developed realism in writing and in criticism. If the present indications are to be trusted we are swinging back from the unreal toward idealism. We have been dissecting and admiring the minute results, we are going to have before us those effects which will be most beautiful as we stand off to admire them in their completeness. We may hope to find in the years to come some great names as when Dickens, Thackeray and Eliot lived at the same time. We are not all critics; most of us are readers. Let us keep our heart true and test what we read by it. Are you stirred by a poem or a story to a higher, nobler emotion than you felt before? Call it great then. It is so for you. Let us leave the cruel knife for another and read to make our own life happier and better. If the heart responds to what you read, make that part of your life. Be sure the heart rings true, then follow when it rings.



## HERBERT SPENCER AND THE EVOLUTION PHILOSOPHY.\*

CLELAND B. M'AFEE, PH. D.

The most interesting character in present-day philosophy is Mr. Herbert Spencer. He has been a prominent figure in philosophical and scientific thought for more than fifty years. Everybody reckons with him, though many sharply differ from his premises and his conclusions. Few books dealing with present-day problems of thought will be found without his name in the index. He must be quoted or referred to, in order to say what the world of scholarship has said. Now a man past eighty, he can hope to do little more that is original or constructive, if indeed, he thinks it necessary to add to the system with which his name is connected. But the event of his eightieth birthday last April called forth comment from the press and the lecturers of the whole world. His works are current in India and Japan and China and all the countries of so-called civilization. Professor Fiske says no more than many others have thought, in this paragraph:—

“There is no subject, great or small, that has not come to be affected by his doctrine, and, whether men realize it or not, there is no nook or corner in speculative science where they can get away from Mr. Spencer's thought.”†

It need not be supposed that Mr. Spencer is accepted as right by those who must reckon with him in this way. But it is as plain as anything can be that he rules in English thought more than any other one man today. I do not mean to say that he is more dominant today than some men who are not now living. I am not yet ready to yield first place for Kant, and the allegiance of Germany to its own thinkers and its suspicion of English thought is too familiar to need more than mention. Some items in Mr. Spencer's theory are, I hope, just about out-grown. In certain lines he is not so dominant as he was. It will not be long before he will rule *in absentia*, as Kant does, not by virtue of *all* that he teaches, but by the strength of a few great truths which were his discovery.

One of the marks of his strength is this:—that almost no one seems able to take him calmly and judiciously. He is lauded or execrated. If one is an admirer, then Spencer can do no wrong;

\*Notes of a paper read before The Historical Club, Park College, October, 1900.

†Century of Science, p. 49, et passim.



he did not mean that thing in which common sense would force a disagreement.\* Other isolated passages can be picked out of his works which show that this could not have been his meaning. Even a criticism which can not be escaped, must be toned down until it becomes a virtue in the man to have been wrong.†

On the other hand, if he is wrong at all, he is all wrong. The truths which have inadvertently slipped into his system are mere truisms, at any rate, and have been talked over on the school grounds. The profound sayings are only empty sounds with no meaning except to furnish a laugh for those who differ with him.‡ I am not exaggerating this, really. Read Fiske and MacPherson and Harris and Mahan and Porter and any of them and see if he is not hard to take calmly.

Part of the reason for this is not far to seek. The enthusiasm of agreement with him is because of what he affirms, and not because of what he denies. The destructive results of his philosophy, the fact that it cuts up certainty by the roots, that it relegates the highest hopes and ambitions of men to the sphere of the Unknowable and Unattainable—that is all overlooked in the joy to the inspiring affirmations of the uniformity of nature and the reign of one great principle thro the whole of life and all its departments. The raptures of delight in his teaching swallow up all careful thought about his denials, and only goodness and greatness can be considered.

The reverse judgment is fair for those who are opposed to Mr. Spencer. They are occupied with his denials. Any man concerned with practical religion is apt to be interested in Spencer's denial that we can know anything about God except that he is—no, that Power is, an Inscrutable Power is, and his denial that we can ever know more about It. The liberal use of capital letters does not help us much, and the condescending advice that we go on using these definite expressions until we are developed sufficiently to use the truer, abstract ones makes one uncomfortable. Indeed it is difficult to rest entirely content with the opinion that these faulty expressions are as true as the advancement of the time will bear and that we must judge by the relative standard and not by the absolute.§ Men who object to that sort of

\*E. g., Fiske, *Century of Science*, p. 58.

†E. g., MacPherson, *Spencer and Spencerism*, p. 9.

‡Notably in Mahan, *Critical History*, specially II 268, but throughout.

§First Principles, Sec. 32

thing can find it anywhere they look for it in Mr. Spencer's writings, and it keeps them in a perpetual state of unrest and belligerency. A man who denies such fundamental truths can hardly, in their thought, be trusted in other affirmations.

Thus far, there has been little history, but so much as this seems necessary to get us into a frame of mind to heed the fact of Mr. Spencer's life and system. We are dealing with no common man, I have been saying, and have been trying to show it by his influence on other strong men and on the current of thought. Now for the history itself.

Mr. Herbert Spencer is an Englishman, born in 1820, and still living. His father was a teacher and had notions of his own. One of them was that children ought not to be started too soon in study. So it happened that Spencer did not learn to read until he was seven years old. You may recall the contrasted experience of his friend John Stuart Mill, whose father, James Mill, had him at his books when he was fairly out of long dresses, and had made him a savant at seven. Spencer was not a strong child, and the restraint of his father resulted in his physical good. It was intended, however, for his mental good, first of all. And the question is fair whether part of that shrewd power of observation which the voluminous writings of Spencer display does not come out of his childish habit of observing things rather than reading books. Even after he began his regular studies, he was given large liberty, and was never a good student in the book sense. He had, however, a keen eye for what went on around him. He finished a moderately good preparatory course, but did not enter the University. One of his recent analysts\* thinks that may partly explain the difficulty which his theories had in getting a start among scholars—that they were suspicious of any man who had not attended the University. If that was part of the reason, it was a good one, for the normal mental development would have required the training which he omitted. Mr. Spencer himself declares that he did not go through the University because his uncle who had immediate direction of his education saw that he was unfit for it. After his preparatory course, when he returned home, he had really no outlook for the future. There was nothing he could do; he had no profession, and wanted none. So, according to custom, he decided to teach. His father secured a position

\*MacPherson, *Spencer and Spencerism*, p. 13.



for him and he began well, but the work proved too confining. There finally opened for him a position on the engineering corps of a new English railroad. That held him several years, but presently the supply of engineers exceeded the demand, and at 26, Spencer had to begin the world anew. He had already brooded to some purpose on grave problems of life and practice, and had written articles in various lines which attracted attention of the right sort of men. It led to his call to an editorial position, which was occupied for some years. All this is told only that you may see out of what practical life this system of philosophy has come. Here is no thinker of the Kant order, sitting in a quiet place and thinking out matters without reference to the rush of life. On the contrary here is a man who earns his daily bread as others do, and thinks as he works. If his system lacks, as for some of us it does lack, room for the higher thoughts that come when men are calmest and are out of the struggle, if it fails to explain the great hopes and yearnings of men when they are on the high places of solitude, the explanation may be found in that fact. Spencer's is a philosophy of everyday life, takes its illustration from that sphere, and pays scant heed to the life which is not everyday, but which every man lives on some days, which is full of uncommon things and higher aspirations.

Another strange defect in Mr. Spencer's philosophy finds ground in these times. I mean its non-religious aspect. I know how eagerly an ardent Spencerist would rebel at that saying, but I think it is a safe one anyway. Spencer's theology is not so much irreligious as it is non-religious. If the man knows what most of us mean by personal religion he does not reveal it. How will it satisfy your own idea of religion, to be told that its sphere is simply that of the Unknowable and the emotional relation to it? Mr. Spencer divides all possible reality into two classes: The Knowable and the Unknowable. Science has the first class for its field Religion has the second. Be careful to understand what his word means. It does not mean that religion is dealing with things that are yet unknown, nor even with things that cannot be fully comprehended. He means a vastly larger thing than that. This, in fact, that "by the very constitution of our minds, we are eternally debarred from thinking of the Absolute," we may be sure that It exists as the reality behind all appearance, but we have no right to think or pretend to know anything more than



that. I am not concerned to suggest how Spencer reaches such a conclusion nor how it is answered by those who oppose him. What I do want to suggest is the simple fact that his whole life shows no realization of personal religion in the sense in which you use the word. His childhood home was divided in counsels on religious matters and the boy received no personal religious training. He was left untrammelled in his religious life, not neglected, but consciously kept free of any determining influence. The result is evident throughout his whole philosophy. Even one of his most ardent disciples who has difficulty to see any fault in him says that the reconciliation he proposes between science and religion is much like that which a quarrelsome husband proposed to his wife, that they divide the house between them, he to take the inside and she the outside. Science would have all that can be known. Religion would have the rest.

During the editorial days on *The Economist*, Mr. Spencer met George Eliot. It was he who introduced Lewes to her and Lewes declared he owed him the greatest of all debts for having led him to know her, whom to know was to love. The three used to take long walks and talk over the things of philosophy and literature, George Eliot finding great delight in Spencer and all the circle looking to him for intellectual inspiration.

Herbert Spencer has the happy faculty of large and broad generalization. Others might seem to know more facts, but for him every fact fits into place so accurately, so necessarily, that he commands it whenever he needs it. Fiske\* tells of a chance meeting of Huxley, Hughlings Jackson, an eminent authority on the nervous system, and Lewes, who knew more than most men about the latest investigations in that department. In the talk, Spencer came to disagree with them on the very matter with which they were familiar and he was supposed not to be. He more than held his ground against them, brought up facts which Huxley had overlooked, quoted clinical cases which Jackson had not appreciated, and showed that he knew more about their specialties than they did. Professor Fiske is high authority on history, of course. He had observed for himself how shrewd were Spencer's citations in his own department. Finally he asked Spencer how he came to know so much, and how he could so well command his knowledge. Spencer said he did not know, except

\* *Century of Science*, p. 361.

that when he became interested in a thing he was sensitive to all the knowledge he could find on it. But Lewes, in a private conversation, said: "O, you can't explain it. That's his genius. Spencer has greater instinctive power of observation and assimilation than any man since Shakespeare, and he is like Shakespeare for hitting the bull's eye every time he fires. As for Darwin and Huxley, we can follow their intellectual processes, but Spencer is above and beyond all: he is inspired." Which may suggest again to you the warning about the difficulty in being entirely calm in talking about Spencer. But it indicates one of the items of greatest strength in this strong man, that he has this power of generalization. All of us classify things to some degree but the better thinkers are those to whom classification is so instinctive and accurate that they have no unassimilated facts in mind. Spencer has a wonderful eye for the main fact, for the principal meaning, for the crucial point in any fact or assertion. He lives in the atmosphere of principles.

That very word brings me to another fact of his life that deserves large attention. It was some years before Darwin's discovery or publication, that Mr. Spencer announced the theory of evolution as we now understand it.\* The generalizing tendency in his mind prepared him to receive the suggestion that there is one great principle under which all others may be classed. He could hope for some one great law which should take in under it all other laws and all other principles. It was in his study of science that he found it, but it was the constitution of his mind that helped him to find it. The principle of development from the simple to the complex, from the germ to the organism was not new. The new part was the discovery of the conditions of the development, and of the universality of the principle. It is to be remembered that for Spencer all the Knowable is explainable in terms of Matter and Motion and their distribution. Well, then, evolution is simply that redistribution under certain conditions. Much sport has been made of the definition so often quoted, but really the ridicule is undeserved. Let me read it to you carefully, and you will see that only the unusual words make it seem other than lucid. "Evolution is a change from an incoherent homogeneity to a coherent heterogeneity, accompanying the dissipa-

\* This is strongly insisted upon by Professor Fiske, in the work cited, and is expressed clearly by Mr. Spencer in the preface to Volume I. of the *Principles of Ethics*.



tion of motion and the integration of matter."\* It is all Matter and Motion, you notice. Well, does that explain mind, too? Yes, for Spencer. Not at all that he considers a thought the same thing as matter. Neither matter nor mind has any reality save as it expresses the one Force which is the ultimate result and is unknowable. This great law of evolution rules in all departments of existence, covers facts psychologic, biologic, sociologic, all of them.

Discovering that one great principle, Spencer set himself to bring all the facts of all existence under it—to write a complete system of philosophy from that point of view. It was an appalling task, specially for a man in constant ill-health, and with little means to "pay the printer." And the determination led to years of sacrifice that was heroic and would deserve wide and grateful recognition had it resulted in no great system of philosophy. A prospectus was issued in 1860, announcing his purpose to issue the system in parts under five heads:—I. First Principles; II. Principles of Biology; III. Principles of Psychology; IV. Principles of Sociology; V. Principles of Morality. These are all issued, but the series was not completed within thirty-five years. Meanwhile money gave out. In 1865 notice was sent out that the series would be discontinued for lack of means. Mr. Spencer was already in debt nearly \$6,000 for them. John Stuart Mill and other friends begged to be allowed to pay the debt and to furnish the money for the completion of the scheme, but Mr. Spencer would not permit it. America, through the zeal of Youmans and the Appleton firm of publishers, was always warmly inclined toward the work, and a quiet movement was started among Mr. Spencer's friends here to raise the money and send it to him. \$7,000 were raised, and invested in American securities in his name so that he could not refuse it. A gold watch was also purchased and suitably inscribed. Then Mr. Youmans took the gift to him. Spencer was deeply moved, and accepted it as gracefully as he could, but only for the spread of his teachings. At about the same time there came an unexpected increase in his income from his investments and he was able to meet the further bills. After fourteen years the proceeds from the sale of the books began to be larger than the cost, and the profit has continued until the present.

\*This familiar wording, quoted from First Principles, Sect. 127, was illustrated informally from Biology and Sociology.



Several things conspire to make it worth your while to think about this man and his system.

First, it constitutes one of the most splendid attempts in all the history of thought. We might differ as to the achievement; we cannot differ about the attempt. It is a plan quietly made, and prosecuted with marvelous patience and scholarship, to apply one ruling principle to all the facts of life and explain them by it. No one man had ever attempted that, though it had been the ideal of many men. Spencer set himself to lay down the principles of every department of knowledge and of life. Manifestly, he could not hope to do so without accurate knowledge of the facts of those departments. There are men who come at his work with distinct bias against it because they say the thing cannot be done by any human mind.\* Anyway, Spencer made a brave and long-sustained effort to accomplish this tremendous task.

Secondly, the man himself is thoroly interesting. He has no oddities about him, to be sure. He does not wear ridiculous clothes or shaggy hair, nor does he do a good many other foolish things. But he has been a virtual invalid all his 80 years, he is not a university man at all, he has not had or has not taken many of the advantages which we modern thinks we must have, and yet he has commanded the attention of the thinkers of the whole world, and has developed a great scheme of thought which, with important modifications, is certain to wield great influence in coming generations. He would not allow us to suppose that he deserves all the credit for the great influence he has had. The times have done part of it. The era had come for a broad generalization based on physical facts. It was time for some great principle to be found which should be a connecting bond among all the departments of knowledge. But it must not be forgotten that Mr. Spencer found it. If others have caught up his teachings and made them more real in different departments than he could have done alone, it is no less himself who deserves the honor.

It is not likely he can much longer live. He will soon go out into the Unknowable. Even they who differ from him most sharply must hope that there he will find himself known and this part of his great system a colossal error.

\* In the discussion following the paper, it was suggested by Professor M. O. Findlay that Spencer's tendency to generalization has reduced his authority in the particular sciences. "He generalizes beyond the facts."

## THE BIBLE AS LITERATURE.

HENRY S. VERRILL, A. M. (HARVARD).

### I.

It is a principle, evident if not axiomatic, that for the working of a miracle ordinary must be combined with extraordinary manifestation of divine power. Moses strikes the rock with his staff before the spring bubbles forth, Elijah is swung heavenward on the wings of a whirlwind, and out of the earth Christ prepares an ointment to heal the blind. From these examples it is not difficult to go farther and imagine a similar use of the whole life of a people to exhibit the miraculous.

The literature of a people, said to be "the written expression of the life of a people," resembles that life itself in following certain natural methods which as they become habitual we call laws. Since in all regions humanity has everywhere much in common, these methods and laws may be, and very likely will be, in many respects the same even among races the most diverse in habitat, temperament and ultimate purpose. Peculiarly different as the Jew is from his human brothers, he has yet the same humanity, and it may be expected that what he does he will usually do as others do, that if he plants a seed he will thrust it into the earth, that, if he makes a record in literature of what he has done or hopes to do, he will in that expression of himself act naturally in the same way that others, human as he, are wont to express themselves.

It is easy to conceive a literature written by a people called Jews who lived on the Eastern border of the Mediterranean some thousands of years. Such a literature would be made by Jews, by Jews of various temperament, by Jews of various office and employment, by Jews writing out of various times. Altogether it would reflect the changing surface of Jewish life and record the deepening growth of Jewish mind. And such a record was made, such a literature was written, a record and a literature forever differing from other records and other literatures because used of God for a miraculous purpose, yet in ways and means, in methods and laws, as much like literatures of other nations as the expression of one nation may be like the expression of another nation in a world where each nation has its own service to perform.



This literature, collected and preserved for us in the Bible containing in miraculous unity the supreme message of Life, is also for everyone who possesses it a compact library, a library that has poetry, history, oratory, works of fact and of imagination, the literary product of a race. One alcove offers volumes of history by Moses; another, poems by David; another, orations by Paul. Ezra and Mark record the incidents of human action; Ezekiel and John picture in words the idealization of human hopes. Volume by volume the intelligent owner reads and ponders this library, now finding the plan of history and again stirred by the exaltation of poetry. Until he understands each volume as a whole, a unit, he does not care to take down a book at random and glance over a few verses here and there, for he knows that without the setting and connection of the part he reads he may very likely miss the meaning of that part in the plan and purpose of the volume. Without a grasp of the plan, he has no grip on the purpose of the author and drifts idly in a sea of verses. For the intention of a writer is revealed in the plan. The form of a work shows its purpose. To read history as poetry and poetry as history has in it barely more reason than gathering figs of thistles and grapes of thorns. A strange book like Job or Solomon's Song is less vague to those who understand its purpose because they have discovered its plan in the outer forms it bears. With so much at stake in learning the purpose of this Biblical library, we waste no energy in giving heed to its varied forms.

Lyric, History, Epic, Wisdom, Prophecy, Address, and Idyl—these are the literary forms to which the books of the Bible may be ascribed. Of course one book may exemplify in different parts two or three forms or a blending of these forms thus increasing seriously the difficulty of the problem and making more evident the need of solution. The seven-fold classification as given is that of a recent work in this field, a work justly popular because in it the writer offers his scholarly investigations of the form and structure of the various books through the happy medium of a lucid and entertaining style.

The Lyrics, to the Jew what the hymns of Watt and Wesley, the songs of Burns and Tennyson, are to the English, appear with few exceptions in the Book of Psalms. They are songs, odes, elegies, meditations, visions, hymns, according to their several purposes. They are personal, national, dramatic or ritual, as



the writer expresses his own feelings or those of his nation, composes a ballad to stir the blood for battle or an anthem like the Twenty-Fourth wherein priest and Chorus give answer and reply hailing with music and acclaim the entrance of the Ark into the Temple. So History, by similar analysis, is epic in Genesis, constitutional in Leviticus, incidental in Samuel, ecclesiastical in Mark. Unusual it is, clearly, but plainly appropriate and not trifling, to speak of Exodus and The Acts as Moses' Constitutional History and Luke's History of the Early Church.

"Epic," applied to the third form in this seven-fold division of literature, because a term less common than either Lyric or History and when understood, more often understood but vaguely, may stand a word of explanation in its application to the literature of the Bible. An Epic is, by ordinary definition, "a narrative poem, usually called an heroic poem, in which real or fictitious events, usually the achievements of some hero, are narrated in an elevated style." It is no objection to this definition that in the abundance of verse which the Bible contains there is no narrative in verse, no Verse Epic, for "poem" may easily be taken in the broader sense which will permit the higher orders of prose to be classed as poetry. And the inclusion of "real" as well as "fictitious" events enables us to call the real wonders of the Bible "Epic" as truly as the fancied wonders of the *Iliad* and *Odyssey*. "The question, then," says Prof. Moulton,\* "of Epic Poetry in the Bible narrows itself to this: whether the whole of Biblical narrative is to be classified as history, or does any part of it make just that appeal to our emotions and artistic sense which is made by the epic poems of secular literature." For example, one reading Genesis is surprised upon reading the life of Joseph to find ten long chapters, one fifth of the record, centered about a single man and his relations with his brethren. This portion of Genesis, with its varied background of shepherd and palace life, with its supernatural interest in dreams, with its complex plot and superior denouement, is, although real, as good Epic History as could well be imagined. By similar reasoning the stories gathered round Joshua and Samson as in secular literature about Alexander and Theseus may be termed Epic Cycles.

In an analysis of the forms which thought has taken in the

\*Richard G. Moulton, M. A. (Oamb.), Prof. Literature in English in the University of Chicago. *The Literary Study of the Bible*, D. C. Heath & Co., 1899.

books of Wisdom, it appears that in the Epistle of James maxims are expanded into discourses, i. e. sermons like those of Edwards; that in Ecclesiastes unit proverbs have been aggregated to form proverb clusters and essays like Bacon's or Emerson's; and that in the Proverbs epigrams have been developed into a complex, well-rounded form organically like the sonnets of Milton and Wordsworth. Prophecy is different. Of Lyric, History, Epic, Wisdom, there are abundant examples in secular literature; there is no secular prophecy. Prophecy is a form peculiar to the Bible. To the majority the works of Prophecy present what seem to be insuperable difficulties. Even these difficulties either disappear or grow capable of conquest when one discovers in these works of Prophecy the organic structure by which they may as wholes or in parts be classified as discourses, cycles, or books, these in turn combining the more specific forms of prophetic lyric, prophetic intercourse, dramatic prophecy, symbolic prophecy, and prophetic rhapsody. Isaiah, for instance, is "A Prophetic collection in Seven Books." the fourth book alone being "A Cycle of Seven Doom Songs."

The literature of address is well known. Paul stands before us on Mars Hill as certainly an orator as Webster on Bunker Hill. Whatever the difference between the two men in circumstance or degree, both are public speakers; both have a definite audience to whom they adapt what they have to say so that it will make a direct appeal. D. L. Moody used to tell his College Conferences that the Book of Matthew may be entitled "The Five Great Addresses of Christ." Deuteronomy, a hard book to get over for one reading the Bible through the first time, from cover to cover becomes thoroughly both interesting and inspiring as The Four Orations of Moses. The Epistles of the New Testament, also, because written with a different audience in mind will be ascribed to the literature of Address.

To the seventh group in this classification belong only Ruth and The Song of Songs. Solomon's Song can be interpreted consistently only when read as the literature of Idyl, and Ruth is the most beautiful Idyl in the world. "If the chief distinction of the Idyl be its subject matter of love and domestic life," says he who guides us in this analysis, "then in all literature there is no more typical Idyll than the Book of Ruth." Solomon's Song, as a suite of seven lyrics, Lyric Idyls or Idyllic Lyrics, outbursts of praise



and love, reminiscences of courtship, dreams of loss, deserves *par excellence*, the name given to the Epithalamion of Spencer, the greatest Marriage Song in Literature.

This analysis is more than fact: it is thrilling fact. What was dark finds light; dull, finds interest; doubtful, certainty; unexplainable, explanation. It is a plain view of the sacred book, which exalts its divinity by magnifying the marvel of its humanity. Other views of the Bible we have had before and we cannot afford to lose them: upon them this plain view depends, would be helpless without them. A forest from a distance is massive, dignified, mysterious. A forest to an insect eye is a confusion of leaves, twigs and bud scales to burrow under. In the darkness, the heavy mass of the forest fills the mind with mystery even though seen with telescope upon mountain side of distant planet. In the blaze of day, one can sit on a branch of a tree of a forest, and microscope in hand examine the chlorophyll of a leaf, or breaking off a twig suck the precious juice that gives the tree life. Who would forego the nourishment of mind which accompanies either view of the forest? The plain view is easier, yields more immediate knowledge, and should be the most common, for it requires neither microscope nor telescope; ordinary eyes are sufficient. By it we see the colors of the birches, beeches and maples which cover the foot hills as well as the sharp, piercing peaks of judgment that rise from the truncated cones of bleak pines. This plain, ordinary, daylight view of the great Library, Book of Books, is possible for everyone with good eyes and a mind behind them capable of adding two and two to make four. It is the view we want. Thirty thousand verses, we have read them, committed them, examined their roots in Greek and Hebrew. Twelve hundred chapters, we have read them, trisected them, found their central thoughts. Sixty-six books, we have read them, or we will read them, analyze them, determine their form, penetrate to their central purpose. The verses are read one at a time thoughtfully; the chapters we read one at a time thoughtfully; the books we will read thoughtfully one at a time, *one at one time*. There are new, open visions for him who reads the Bible through a book at a time. Not a book of the sixty-six need take more than an hour for the reading. Details, known and unknown, may be passed over lightly, but the gain is in a knowledge, by the general effect, of each book as a unit. Each has its own form; each its own message.

To open the Bible is to enter tremblingly into an electric power house. Before touching the machinery it is well for the beginner to find out its mechanism. When once the offices and functions of the engine and dynamo are known and mastered, he can by the turn of a lever cast light over the city.

## THE REPUBLIC OF PLATO.

JOHN HAMILTON LAWRENCE, M. A.

Plato's dialogues are always interesting and profitable. The philosophy of this man who lived four hundred years before Christ will ever be inspiring to the seeker after truth. Not that he discovered that for which he so earnestly sought, not that his philosophy is today accepted without question by the student of the "science of absolute being;" it is not for this reason that he is the companion of the scholar in his thought and meditation but because of his method, his zest and his suggestiveness.

Of all his dialogues *The Republic* is regarded as the best and most thoughtful. It is so rich in thought, so suggestive in plan and so replete with vigorous reasoning and apt illustration. In point of style, breadth of view, brilliancy of imagery and force of statement it is a superb illustration of Attic prose. Some one has said: "Every time the pages of this dialogue are turned they throw forth new seeds of wisdom, new scintillations of thought, so teeming is the fertility, so irrepressible is the fulness of his genius. All philosophy, speculative and practical, has been foreshadowed by his prophetic intelligence; often dimly but always so attractively as to whet the curiosity and stimulate the ardor of those who have chosen him for their guide."

Plato's dialogues deal with the three branches of science—the dialectical, the physical and the ethical. But it is principally with the ethical that *The Republic* deals.

Socrates and Glaucon, having gone down to the Piræus to witness a festival, fall in with Polemarchus, Adeimantus and some other friends, who persuade them to proceed to the house of Cephalus. Here they meet Thrasymachus, who represents the Sophists. After a desultory conversation the question, "What is justice?" is asked, and the remainder of the dialogue is taken up with this discussion.

It is important to remember that the philosophy of Plato was particularly directed against the Sophists. This school of philosophers maintained the doctrine of sensationalism, which, briefly, is the opinion that all our knowledge comes through the senses and that our senses are the main, indeed, the sole means



of cognition. If, then, man be nothing but an aggregate of sensations, he can have no other end than sensational enjoyment, no other principle of action than selfishness.

This being the case, Thrasyarchus opens the discussion by saying that might is right and justice is the interest of the stronger. However, he is soon overwhelmed by his own contradictions and the absurdities into which he is led, and subsides. Glaucon still pursues the inquiry and Socrates proposes to examine the nature of justice and injustice in a wider field and on a larger scale. May not justice, he says, be predicated of a state as well as of an individual? And, if so, will it not be more fully developed and therefore more intelligible? In this way he is led to trace his ideal state of the "Republic," the prototype of Cicero's *De Republica*, the prototype of Cicero's *De Civitate Dei*, More's *Utopia* and Bacon's *New Atlantis*.

Man isolated from his fellow men is not self-sufficient; hence the origin of society and of the state. At first, the society comprises only husbandmen, builders, clothiers and shoemakers, but as the members increase in number, the division of labor is made more minute until all the trades and professions are introduced. Plato divides the people into three classes,—the guardians or the magistrates, the auxiliaries or the soldiers, and the laborers. In order to convince the citizens of the wisdom and justice of this order, it is necessary to tell them a story to the effect that they were all originally fashioned in the bowels of the earth, their common mother: and that it pleased the gods to mix gold in the composition of some of them, silver in that of others and iron and copper in that of others. The first are the guardians, the second auxiliaries, the third husbandmen and craftsmen. Socrates admits that this is not so but says, nevertheless, that the perpetuity of the state depends upon this arrangement, and that arrangement will exist when the people believe the story. The guardians must be the oldest, the most prudent, the ablest, and above all the most patriotic and unselfish of the body of citizens. Moreover these highest political rulers must be *philosophers*. To anticipate this objection which this statement would arouse he proceeds to inquire into the nature of the true philosopher.

In the first place the philosopher is devotedly fond of wisdom in all its branches. And here he carefully distinguishes between the genuine and counterfeit lover of wisdom. The point of the

distinction lies in this, that the latter contents himself, for example, with the study of the varieties of beautiful objects with which we are surrounded, whereas the former is never satisfied until he has penetrated to the essence of beauty itself. The intellectual state of the former may be described as opinion, that of the latter as real knowledge or science. For, he says, we have two extremes, real existence apprehended by science and the negation of existence, or non-existence, which is to the negation of knowledge or ignorance, what real existence is to science. Intermediate between real existence and non-existence stands phenomenal existence; and intermediate between knowledge and ignorance stands opinion. Those who study real existence must be called lovers of wisdom or philosophers; those who study phenomenal existence must be called lovers of opinion and not philosophers.

Ademantus still objects, however, that students of philosophy become eccentric and useless; if not entirely depraved. Socrates replies that the cause of this lies in the degraded condition of the politics and politicians of the day, and the remedy is to be found in the state's regulating the study of philosophy. In this education the highest of all studies is the study of "the Good." But what is this "Good"? Socrates confesses that he cannot answer the question definitely but will convey his notion of it by an analogy.

In the world of sense we have the sun, the eye, and visible objects; answering to which, we have in the intellectual world, the Good, the Reason, and the Forms or archetypes of visible objects, or ideas. Or we may represent the same conception to ourselves thus: There are two worlds—one visible, that is apprehended by the eye, and the other intellectual, that is apprehended by the pure intelligence. Each world comprises two subdivisions, which, proceeding from the most uncertain to the most certain, are, (a.) in the visible world, (1.) images, shadows, reflections, etc., (2.) objects, material things: (b.) in the intellectual world, (1.) knowledge attained by the aid of assumed premises on which all the conclusions depend, and employing by way of illustration the material objects of the visible world. i. e. Geometry: (2.) knowledge, in the investigation of which no material objects but only the essential *forms* are admitted, and in which hypotheses are used simply as a means of arriving at an absolute first prin-



ciple, from which unerring conclusions may be deduced. The contemplation of these *forms* or ideas distinct from objects constitutes dialectics or the *Good*.

So much for the guardians. The auxiliaries are to be carefully trained and educated. Stories which inculcate truth, courage and self-control must be told them in childhood; a sense of beauty, harmony and proportion, which will influence their whole character, and all their intercourse with one another, is to be fostered by the study of music; and the spirited element must be developed by gymnastics.

The guardians and auxiliaries are to live a hardy, frugal life in a camp in the midst of the city, quartered in tents, not in houses, supported by the contributions of the other citizens, or producers, and above all, possessed of nothing which they can call their own. Of the third class of citizens, or the producers, little is said and the indefinite and hazy ideas he gives concerning them give rise to one of the severest criticisms which Aristotle and others make against his state.

Before we leave this subject two interesting characteristics of his ideal state must be mentioned.

The first is his communistic scheme. This applies not only to property but also to wives and children. He thinks the unity of the state will be fostered and preserved by the former and a better race of citizens be brought forth by the latter. According to his scheme the men and women are to be mated by lot and the oldest magistrates are to arrange the lot in such a way that the brave and healthy men shall marry the fair and healthy women and the ill-favored men the ill-favored women. There is to be a common nursery and to it will be taken the children of the brave and fair, and the children of the others are to be secretly destroyed. This casting of lots for wives is to be taken at regular intervals, and the arrangement is in each case temporary. In this connection Plato, or Socrates speaking for him, from the analogy of wild and domestic animals, lays down the rule that the women are to be trained and educated exactly as the men. For, he says, the woman is just as capable of music and gymnastics as man; and, like him, she displays marked ability for a variety of pursuits, the only difference being one of degree and not of kind. Those women who give evidence of a turn for philosophy or war are to be associated with the guardians or auxiliaries and are to

share their duties. Plato's defense of community of property, wives and children, and the same education and pursuits for men and women, is based on his belief that only in this way is it possible for the citizens to lose all sense of private interest and become conscious of a perfect unity of interest, which will preserve an unbroken harmony between the classes and between the individual members of them.

The second characteristic comes out in the old fight between the poets and philosophers and his final exclusion of poets, even Homer, from his ideal Republic. The discussion of this subject is especially interesting because it brings in his famous doctrine of ideas. He condemns poetry because, he says, poets and painters are inferior to the maker and in the third degree removed from the truth. He illustrates his meaning and illustrates his doctrine of ideas thus: Take, by way of example, a bed or a table. We have (1) the Form or archetype of a bed created by God, (2) the bed itself made by the manufacturer, (3) the bed as represented by the painter, which is a copy of the second, which, again, is a copy of the first. In the same way, the poet imitates, not the Forms, which are the only realities, but simply the phenomena of daily life. For this reason the poets are to be excluded in the interest of pure knowledge and its effect on the citizens.

And now, having traced the rise of his state, Socrates returns to the question, "What is justice?"

The state, if it has been rightly organized, must be perfectly good. If perfectly good, it must be wise, brave, temperate and just. Hence, regarding the virtue of the state as a given quantity, made up of wisdom, courage, temperance and justice, if we can find three of these we shall by that very process have discovered the fourth.

The wisdom of the state resides in the small class of guardians or magistrates. The courage of the state, as obviously, resides in the auxiliaries. The essence of temperance is restraint. The essence of political temperance lies in recognizing the right of the governing body to the allegiance and obedience of the governed. This is found primarily in the producing class but in some respects is diffused throughout the entire state in the form of a common consent or harmony upon this subject. After eliminating wisdom, courage and temperance, there still remains a something which enables the other three to take root in the state



and preserve them intact therein. This is justice. It may be defined as that which teaches everybody to attend to his own business without meddling in that of other people—which fuses together the three classes of the state and keeps each in its proper place.

What is found in the state must also be found in the individual. For, says Socrates, how could it enter the state, except through the individual members of the state. Hence we should expect to find in the individual man three principles corresponding to the three classes of the state.

Two contradictory impulses, co-existing in the mind, cannot proceed from the same source. A thirsty man is often unwilling to drink. The former proceeds from appetite or desire, the latter from reason. Hence we have these two distinct elements,—the one rational, the other appetitive or concupiscent. In the same way we find ourselves obliged to distinguish a third element, which is the seat of anger, spirit or resentment, and may be called the spirited or passionate element. Thus we have the rational element in the individual corresponding to the guardians in the state, the spirited to the auxiliaries, and the concupiscent to the productive class. Hence the individual is wise in virtue of the wisdom of the rational element; courageous, in virtue of the courage of the spirited element; temperate, when the rational governs with the full consent of the other two; and finally, just when each of the three performs its own proper work, without meddling with that of others. Justice then is a kind of natural and healthy habit of mind, showing itself outwardly in the performance of all those acts which are ordinarily considered just; while injustice is a kind of unnatural discord or disease of the mind, showing itself externally in a variety of criminal acts.

Thus after tracing the rise and progress, and indicating the characteristics of his ideal state, and further discovering the nature of individual and political justice thro the analogy between the soul of man and the constitution of the state, he concludes with an impressive, if not conclusive, proof of the immortality of the soul.

While Plato lived and wrote centuries before the Christian era and while some of his opinions, most cherished by him, are discarded and others, as community of women and children, are odious, yet he is so suggestive in thot and his style is so perenni-

ally refreshing, that no excuse is needed for calling attention to his Dialogues in any way whatever. Dr. James Martineau speaks thus in regard to the influence of Plato and Aristotle on his own intellectual growth: "That I might learn the utmost from so great an Aristotelian, (Professor Trendelenberg), I gave myself chiefly to Greek studies, and only read more largely authors of whom I had supposed myself to know something before. The effect I cannot describe but as a new intellectual life: after a temporary struggle out of English into the Greek moulds of conception, I seemed to pierce, thro what had been words before, into contact with living thot, and the black grammatical text was aglow with luminous philosophy. It was as if the mental stereoscope thro which I had looked at Plato and Aristotle had had its double picture,—Greek and English,—with distorted halves, producing only a blurred and overlapping flat; whilst now the slide of true correspondence was there, and the eye, after a momentary strain of adaptation, beheld the symmetrical reality in all its dimensions. The experience thus forced upon me by a new way of entrance upon ancient literature could not fail to spread, and carry an interpreting light into modern studies; it was essentially the gift of fresh conceptions, the unsealing of hidden openings of self-consciousness, with unmeasured corridors and sacred halls behind." The lucidity and earnestness of Martineau's statement and its authority derived from his high place in the esteem of thinkers is my justification for such an extended quotation.





An event of more than local interest is the death of Mrs. George Stephen Park, widow of that founder of Park College from whom the institution derived its name. Mr. Park's death occurred ten years ago at the very beginning of what may be called the second era of the college's history. Its first fifteen years were a period of slow building, the foundations occupying most of the thought and skill of the workmen. As in all foundation laying, much of the progress was almost imperceptible. Mr. Park lived his life with it during those formative years. His death and that of Dr. John A. McAfee occurred exactly one week apart. Dr. McAfee was the first President of the College, and bore a large share of the brunt of the early years' hardship. The second era, of rapid but substantial outward growth, was already beginning when these two Founders were taken from the College. Both Mrs. Park and Mrs. McAfee remained to see and to aid the new era. The principal dormitories, the large college recitation hall, the astronomical observatory, much of the large acreage of land, and the greater part of its total visible equipment can fairly be set down for this period of the College history. Mrs. McAfee has been more immediately part of the College life, because of her intimate connection and supervision of its affairs. Mrs. Park, though a resident of another state, Illinois, and seldom able to be present at the College because of her ill health, has been vitally and constantly concerned with its welfare. She has co-operated with her daughter, Mrs. George A. Lawrence, and Mr. Lawrence, in many of the gifts which have marked their relation to the institution. These gifts covered a very wide range, from prizes in oratory and class-work to the purchase of a full equipment of silver horns for the College cornet band. In all these matters Mrs. Park had a share. Her heart was large and the College never lacked a warm place within it. One of her last thoughts was for the College bearing her husband's name, and a generous bequest from

her estate was added to its possessions for some purpose not yet announced.

Mr. Park was for many years a resident of Parkville, and knew the place in its trying ante-bellum days. Mr. Park was staunchly for the Union, and considerable portions of the community were as staunch against it. The collision was inevitable. During a business absence of her husband, Mrs. Park had the unpleasant excitement of watching the mob enter the office of the newspaper which Mr. Park owned, but did not edit. They wrecked the office carrying the large county press through the main street of the village and throwing it into the river. Its "abolition" sentiments seem hardly to deserve the name at this distance, but they had the right ring and were offensive to the enemy. This occurred in 1855, the first occurrence of the sort in this section of the country. This was but one of many incidents of the time of which Mrs. Park and older residents of the community were accustomed to speak. The change has taken place under her own eyes. At her death, the name of her husband had become a name of honor. The community which had withstood him had become proud of him and his work. A house-held invalid much of the time, Mrs. Park was a tower of strength to her husband. When he was in hiding for his political faith, she bore the burden, rendered safe in her own life only by the womanly daring with which she met all opposition.

Of the fine Christian character of Mrs. Park, too much could hardly be said. She was a sane, broad-minded, sweet-spirited Christian. She blended the pagan motto: I am human, therefore nothing human is foreign to me, with the Christian modelling of the motto: I am a Christian, therefore nothing Christian is foreign to me. Humanity claimed her because she was a Christian. The church, charities, local enterprises expected her right hand of fellowship and beneficence, and were not disappointed. Perhaps it is not too much to say that no single enterprise in connection with the Kingdom of God meant so much in her own life and thought as the College here. Her death in late August brought sorrow throughout the several communities where she was known, but nowhere was it more sincerely felt than about Park College.

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Each Presidential campaign has features peculiar to itself. The one through which we are now passing is no exception.



There are, of course, plenty of "planks" and "paramount issues" as ever, but perhaps the characteristic feature of this year's campaign is the direct appeal which is being made to our history, especially by Roosevelt, whose careful study of history in general has well fitted him for such a method. The value of such an appeal is evident. The study of the works of our great statesmen of the past and of our nation, as a nation, can but redound to the common good.

Of course this appeal to history has some curious results. It shows us that not all the good belongs to either party; that as time passes the politician and partisan disappears and the real statesman takes his rightful place. This may be seen by even a careless reading of the speeches of the leaders in this campaign. Bryan, for example, studies Lincoln and quotes him to support the Democratic platform. On the other hand Roosevelt becomes most eloquent when he draws a telling argument for expansion from the policy of Thomas Jefferson, the founder and demigod of Democracy.

To be sure this is not the first time this fact has occurred, for the student of history will remember what took place in 1816 when the Republicans published verbatim the arguments of Hamilton in favor of adopting a national bank while the Federalists of that day paid Jefferson the high compliment of using his former reasons for not placing the money interests of the country into the hands of a powerful corporation. For Jefferson, it will be remembered, feared the imperialistic, "kingship" policy of the Federalists just as keenly as any of the speakers of today can do, and apparently for much better reasons.

But this much is sure, if we know and understand more fully the meaning of the facts in our history, we shall become better citizens,—more patriotic, prouder of our country, more ready to support our flag wherever it may float, whether it be carried by Republican or Democrat, and more anxious to protect every American no matter where he may be.

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The death of Charles Dudley Warner came as a blow to students and readers the country over. We have heard so much of him of late, have seen the volumes of his master work, and enjoyed time and again the quiet humor with which his books are

always filled that his thoughts seemed to be a needed part of our natural intellectual food.

Mr. Warner has been a busy man. He was not old as we now count years and, as his health was generally good, his death in Hartford, Conn. Oct 20th was a shock to his friends throughout this entire land.

As a boy Mr. Warner was bright and industrious—quick to read and enjoy the best that was to be found. As a scholar in Cazenovia Seminary and later in Hamilton College he manifested traits of that staunch purity of character beautified with a kind genial behavior which have marked his whole career. Intended by nature for a literary life, he has yet given aid to the advancement of truth in many departments. A clerk, a surveyor, a lecturer, a lawyer by turn, he has shown how a highly gifted, intellectual mind can work with profit in any field.

But though the genius of Mr. Warner could illumine whatever it touched, his great work was that of editor and author. Some forty years ago he became a journalist by profession, being the chief editorial writer of the *Hartford Courant*, a paper owned and edited by his friend, Hon. Joseph R. Hawley, U. S. Senator from Connecticut. He held this position at the time of his death. It was through the columns of the *Courant* that Mr. Warner first attracted attention, and it was not long before he was recognized as a leading writer of his day. He was also on the editorial staff of *Harper's Magazine*, where he had charge of the "Editor's Drawer" until 1892, and then "The Editor's Study," till 1898.

His greatest work, the Warner Library, was published in 1896 under the title, "Library of the World's Best Literature," He was the editor of this work.

Mr. Warner's best known books are: "Being a Boy," "Back-log Studies," "My Summer in a Garden," "A Little Journey in the World," "Washington Irving," and "The Golden House." So general were his writings and so full were they of wit and humor mingled with pathos, that we already begin to feel our loss in him who, for so many years, has contributed so helpfully to the literary life of our land.

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A great deal of fun has been made of The Hall of Fame recently made a part of the University of New York City, but the committee has continued at work and recently made known its



decision. The total number of names submitted to the committee of one hundred was two hundred and fifty-two. Though the standard of eligibility was placed as low as fifty-one votes, only thirty of the number received that number. The list is not long, but it includes statesmen, warriors, literary men, theologians, inventors, artists and scientists. While it will not please everyone it is much more satisfactory than was thought possible. The list of names with the votes each received follows: George Washington, 97 (the full vote); Abraham Lincoln, 96; Daniel Webster, 96; Benjamin Franklin, 94; U. S. Grant, 92; John Marshall, 91; Thomas Jefferson, 90; Ralph Waldo Emerson, 86; Henry W. Longfellow, 84; Washington Irving, 82; Jonathan Edwards, 82; David G. Farragut, 79; Samuel F. B. Morse, 79; Henry Clay, 74; George Peabody, 72; Nathaniel Hawthorne, 72; Robert E. Lee, 69; Peter Cooper, 68; Horace Mann, 67; Henry Ward Beecher, 66; Eli Whitney, 66; James Kent, 65; Joseph Storey, 64; John Adams, 61; William Ellery Channing, 58; John James Audubon, 57; Elias Howe, 53; William Morris Hunt, 52; Gilbert Stuart, 52; Asa Gray, 51.

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Invitations have already been issued for a special meeting of the Philosophical Club of Park College on Friday evening, 2nd of November, 1900. The prominent feature of the evening will be an address by Dr. Frank Thilly, President of the Western Philosophical Association, and Professor of Philosophy in the University of Missouri. Dr. A. Ross Hill of the University of Nebraska and Prof. Olin Templin of Kansas University, are announced as participants in the discussion. Other distinguished instructors in western institutions are expected.

The meeting is here mentioned not merely as a piece of interesting news, but also as bearing a hint of possibilities of good not often enough considered. Several years ago a plan was proposed in western colleges whereby three or four institutions might combine to secure the services of one instructor of ability in his special department. The proposal affected only elocution, we believe, but the principle might apply more broadly. Probably it will seem impracticable to most readers, as it did to the colleges concerned. But its corollary is not impracticable, and the meeting of the Philosophical Club illustrates that corollary. Colleges are not selfish nor ungenerous. Each is made better by lending

its best help to others. Meeting not state or organized, but local in all their personnel save for a few invited guests, would bring to the service of a new company of students the man by whom other students have profited. No one means even to hint that it is a new custom. It obtains in large degree among eastern institutions. More and more it is being adopted throughout the west. Memory of man runneth back to days when there existed a kind of jealousy which forbade a professor from one college expending his strength in the interest of another. That is too evidently an unworthy estimate of the man and the institution to dominate colleges. Our better thought is that every man is best when he is most to most men. Park College and its student body will be large gainers from the coming of Dr. Thilly and his colleagues in the meeting of the 2nd of November, but the institutions from which they come will receive their share of benefit as well, from the same visit. It would make for much good if a meeting of the same order were frequently held in various departments, that history or literature or classics were sharing with new bodies of students something of that power by which they have drawn their own students about them.

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President Eliot thinks the bringing of twelve hundred Cuban teachers to Harvard University during the past summer the most notable undertaking of the University during the more than thirty years of his incumbency. May it not be true, is the thought too bold, that this influence passing from the culture of the continent to an island just catching the light of civilization will produce there a literary renaissance quite as inseparable from the revival of industry and trade as the Renaissance of English thought in the sixteenth century was one and whole with the triumph of English arms and the expansion of English commerce? If such be the effect, President Eliot may well feel that the University has sent into the currents that mold the life of the island of Cuba a warm force of more than Gulf-stream efficiency.

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The twenty-fifth of October, the five-hundredth anniversary of the death of Chaucer, is a time especially appropriate to stir interest in the world of the past because he is one of those called by the death-dealing title "classic," one of those who not appealing to the practical—i. e. money-getting—spirit of the nineteenth



century need constantly to be kept before the age in order, not only to exert their refining influences, but even to be remembered. Aside from the interest aroused by the occasion of the anniversary, interest should be awakened at once by the object itself, if all accepted without reserve the opinion of a recent writer on English literature that Chaucer holds third place among English authors, an opinion which carries the more weight as it comes from one of the great centers of learning in this country.

In a body of literature, unsurpassed by any of ancient or modern times, this is lofty position to offer one so little read by the common run. It is to be expected that many justly proud of what are always spoken of as the unrivalled achievements of this century will either assert dogmatically that no one but their own shall sit with Shakespeare and Milton in the trio or else will query in all honesty whether the place should not be reserved in all reason for some one who like Longfellow or Tennyson has sought the public ear and still influences the mass tremendously, or for another like Wordsworth or Browning who has stirred the deeper powers of the elect who read them.

If anyone were willing to accept in reply a sweeping assertion unseating all opposition, it is quite possible an admirer of Chaucer would be forthcoming to claim for this genial story-teller of the past centuries all the superior virtues of his modern rivals. He would say without thought of contradiction that this first quiet English singer combines in himself the melody of Tennyson, the homeliness of Longfellow, the breadth of Browning, and withal the simplicity of Wordsworth. This should depict all nineteenth century aspirants truly. In the midst of London, Chaucer like Browning kept in touch with the busy world, yet he retained a heart naive and childlike like the Cumberland Seer among his mountain lakes. As a man with men Longfellow was more like him than any other; as a poet he holds a place in the history of literary thought more like Tennyson. Chaucer is quite as truly the exponent of the vigorous thinking of the fourteenth century as Tennyson of the nineteenth: each seined the past for sunken treasures; each seized the present with the eagerness of the mackerel troller when the shoal is fetched and the flashing bellies of the sleek fish seem to fill the water about his little boat.

It is true that it remained for later men to make the most of what the English people themselves had thought and written in

seven hundred years before fourteen hundred, yet Chaucer, spite of his French name and noble training, has well preserved what is far more important, the genius of the English race. He brought the breath of Italy, laden with rich germs, to English fields and the product was English, not Italian, not Latin, not Greek. The gift ripened under English skies and English flowers sprang up beside the classic grain.

On the evening of October 25th, the class of 1902 celebrated the Quincentenary of Chaucer's death—of his birth rather, for at death the work of the great most fully and certainly begins—by a literary program and discussion of the multiplex genius of the poet. The program was given novelty and interest by a partial dramatization of the Canterbury Tales, the members of the class representing by costume and character the merry pilgrims who set out on that now famous April morning to seek the shrine of Becket. It was thought that after five hundred years, some of the pilgrims should be glad to return, and all would be willing, in order to tell again the old tales, and discuss as about a Round Table the criticism they had called forth, and to laud and vindicate before the age the genius of their creator.



## EDUCATIONAL NOTES.

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Fisk University suffered a great loss in the death of its president, Rev. Erastus Milo Cravath, D. D., on Sept. 4th.

Central Pennsylvania College has added \$8,000 to its endowment fund during the past year. The laboratories have been fitted with apparatus for the study of Quantitative Analysis.

Baker University has received a total of \$30,000 within the past few months for debt paying and building. She begins her forty-third year with the largest enrollment in her history which is 73 beyond last year.

Mr. A. C. Bartlett, of Chicago, has given the University of Chicago \$125,000 in order to erect a physical culture hall. It is also stated that the trustees contemplate the erection of ten other new buildings in the near future.

Lafayette College opens with a new library, Van Wickle Memorial; two new dormitories, Fayerweather and Knox; a newly frescoed chapel and 136 new men, a total of 390—the largest in its history. Ground will soon be broken for the new Chemical Laboratory.

Syracuse University has in addition to the regular college, schools in Architecture, Music, Painting, Law, Medicine, Electrical and Civil Engineering. A new building is about to be erected for the purpose of Mechanical Engineering. Mr. Lyman C. Smith of the Smith Premier Typewriter Co. has furnished the money for this building and its equipment.

Rev. Thomas M'Clelland D. D., for nine years of the Pacific University has resigned to accept the presidency of Knox College, Galesburg, Ill. For the time being, Prof. Wm. N. Ferrin of the Mathematical department has been elected Dean and Acting President of Pacific University.

The Legislature of Louisiana showed its wisdom last year by making a more liberal appropriation for the needs of the State University. As a result a new three story dormitory will be

built during the coming year and extensive addition will be made to the equipment in all departments.

Prof. Archelaus E. Turner, A. M. resigned the presidency of Lincoln University, after 12 years' incumbency, to accept the presidency of Waynesburg College, entering upon his new duties at the opening of this year. He is followed at Lincoln by Rev. J. L. Goodknight, D. D. former president of the University of West Virginia.

Albion College opens this year with a nice increase in attendance. A new athletic ground has been dedicated. It comprises 14 acres of most desirable land adjacent to the college campus. If all colleges were to enter the field of politics as Albion has done this year, we should soon need to hear no more of the lack of interest which college men seem to manifest in things political. Colonel A. T. Bliss, the Republican candidate for governor, has been a trustee for years; Prof. Fall, of the department of Chemistry, is candidate for Superintendent of Public Instruction; Prof. Goodrich, of the department of Greek, is the Prohibition candidate for governor.

The trustees of Colgate University, at their meeting in June last, established a new department of pedagogy in the college. This department is allied to the department of philosophy, and is in charge of Prof. Melbourne S. Read. Students at Colgate who meet the requirements of this course will receive licenses from the State Department of Public Instruction without further examination. These licenses will qualify them to teach for life in the public schools of the State. The establishment of this department meets a need which has been growing more pressing with each succeeding year, and the present arrangement is received at the University with great satisfaction.

One of the most interesting events of the present college year was the exercise held in commemoration of the twenty-fifth anniversary of the appointment of Professor Sylvester Burnham and Professor William Hale Maynard to the faculty of the University. This anniversary recalls the fact that Colgate is fortunate in the number of men who have devoted their lives to her service. In addition to Professors Burnham and Maynard, Professor James Morford Taylor has been in continuous service as a



teacher for about thirty years, and Professor Newton Lloyd Andrews is entering this fall upon his thirty-seventh year of continuous service as a teacher in the University, and during fifteen of these years, from 1880 to 1895, Dr. Andrews acted as dean of the college, during a part of the time with the powers of the president. With these men should also be mentioned Professor Eugene Pardon Sisson, who for twenty-five years has been professor of mathematics in Colgate Academy, and at least twice during that time has served as acting principal.

The following changes have been made in the faculty of Bryn Mawr: Arthur Leslie Wheeler, Ph. D., of Yale University, late instructor in Yale University, as head of the Latin department in place of Dr. Lodge, who has resigned to go to Columbia. M. Foulet, of the Ecole Normal, Paris, as head of the French department, in place of Dr. J. A. Fontaine who has resigned on account of ill health. Dr. David Irons, M. A., of Edinburg University, Ph. D. of Cornell University, late instructor at Cornell, as head of the department of Philosophy, in place of Dr. C. M. Bakewell, who resigned to go to the University of California. Dr. James W. Tupper, Ph. D., of John Hopkins University, as associate in English in place Dr. W. A. Nielson, who goes to Harvard. Dr. H. W. Smyth, head of the Greek department, returns to his work after a year's leave of absence, during which he has had charge of the American School of Classical Studies at Athens. Miss H. W. Thomas returns to the essay department after a year's leave of absence, and Dr. Nellie Neilson, Ph.D., of Bryn Mawr, becomes a reader in English. President M. Carey Thomas, Ph.D., who was a delegate of the United States Government to the International Educational Conference at the Paris Exposition, was elected one of the vice-presidents of the conference. That a woman should be elected to such an office is a striking example of modern tendencies.

## FROM THE LAST QUARTER'S MAGAZINES.

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### NEEDS OF THE PHILIPPINES.

Major John H. Parker who is now in the Philippine Islands contributes an interesting article on their immediate and pressing needs, to the September *Review of Reviews*. Many opinions concerning these islands are seen to be false in the light of this eyewitness. In speaking of the condition of the islands and the people he says, in part: "The war has become for all practical purpose a thing of the past. Travel is as safe as it was in the West from 1870 until the suppression of train-robbing; fields are being cultivated, and trains of pack-ponies are carrying the produce of the country to the markets. The people are not uncivilized. They are uniformly polite, both to each other and to foreigners; they are intelligent and generally able to read and write; they have produced generals, poets, lawyers, painters and business men of recognized ability. (2) Like ourselves, they are a mongrel race, formed by the survival of the hardiest-lived traits in a varied and cosmopolitan (Oriental) ancestry. (3) Numerically, they are a very strong race, and they have the richest garden-spot of the world for their heritage. They are capable of prolonged and sustained efforts, are constant under reverses, and as industrious as their habitat requires."

As to their salient needs he points out five deserving attention at the hands of the U. S. Government. "I. The first and great need is peace. This means, not merely a successful termination of the existing strife, now practically suppressed, but the assured tranquility that would come from some definite and published policy. II. A system of public schools, with government aid and direction. The rifle may secure temporary cessation of strife; but the rifle is an expensive and barbarous method of keeping the peace. The schoolhouse on the other hand brings domestic tranquility thro the cultivation of the higher attributes. III. Improved appliances for agriculture. IV. Facilities for transportation and communication. V. Readjustment of the tariff relations with the United States." These needs Major



Parker believes absolutely imperative and within the immediate gift of the government.

### THE DEVELOPMENT OF A NEW STATE.

Helen C. Candee has a glowing article in the September *Atlantic* on Oklahoma. After showing how glaringly false are some of the ideas Easterners have of this territory, she speaks thus of its rapid advancement: "Five years after the opening, the principal towns were firmly established, not on boom principles, but illustrating a permanent and steady growth. Five years from the time the land was unbroken prairie, there were two cities of 10,000 inhabitants each, and in these towns a man could live in as great comfort as anywhere in the West. Houses were comfortable, and were furnished with luxuries, lighted by electricity, and supplied with city water. Daily papers served the day's news, local, domestic, and foreign; large brick school-houses harbored industrious students, and all promised well. Now ten years after the opening of the original Oklahoma, the promises are more than fulfilled, and men can find there a better chance for success in farming or commercial interests than they can in any other state of which I have knowledge."

Of farming in particular, she says: "The farmer finds that corn yields him a far higher price per bushel if it is converted into 'hawgs', as he calls the black swine of the fields, so he breeds the best of Poland Chinas, fattens them inordinately on his corn crop, and sells his produce in animate form, to the aggregate number of 220,000 a year for the Territory. Thus, although the real yield of corn for this year reached the astonishing figure of 75,000,000 bushels, a large amount of the crop was for home consumption. The increase of railroad facilities is acting in two ways: it is moving the vast crops with such facility that growers can easily dispose of their products, thus raising local prices for home-grown necessities, and luxuries. It also tends to lower the price of manufactured goods which are shipped in. There are not enough laborers to keep things prudently tidy. The soil is fresh and unexhausted, and is used year after year with no preparation except rather crude tillage."

### THE DRAMATIZATION OF A GREAT BOOK.

A very vivid description of the playing of "Ben-Hur" is given in the July number of *The Overland Monthly*. In part, the

writer says: "The most remarkable dramatic production in many respects known to theatrical history is "Ben-Hur," the dramatization by William Young of General Wallace's novel of that title. Very many of the people who had enjoyed the book feared that the play would be but a melodramatic spectacle, with emphasis laid upon a claptrap chariot race scene; but it is no exaggeration to say that the production at every point has surprised and delighted the most fastidious taste and the most reverent mind. The play is essentially a spectacle, but with a deep dramatic significance, and its pictures of the life of the times it depicts are both impressive and thrilling.

The usual overture of the orchestra is omitted and in its stead what is really a pictorial overture is presented. In this prelude to the play, "The Wise Men in the Desert," is sounded the key-note of the drama. The curtain rises, disclosing a symbolic drop, which depicts the opulent power of Rome in contradistinction to the spiritual peace of Jerusalem. A choir chants the prophecies of Isaiah of the coming of the Messiah as the symbolic drop fades away, disclosing the tableau of "The Wise Men in the Desert" standing beside their kneeling camels, looking across the arid waste of sand and watching with wonder and awe the apparition of the Star of Bethlehem. Mysteriously it flitters, at first a mere luminous point, increasing rapidly in size and brilliancy, shooting forth rays of light until the entire horizon is illuminated. The impressiveness of this scene is greatly enhanced by the characteristic music composed by Professor Kelly, the dominating theme of The Star of Bethlehem recurring at intervals thro-out the play.

The chariot-race incident occupies the entire stage of the Broadway Theatre, which is the largest in New York. The mechanism in this effect is the most intricate ever used on the stage. The apparatus on which the horses run consists of two great cradles, twenty feet in length and fourteen feet wide, which are moveable back and forth on railways supported by a bridge structure. The tops of the cradles are two inches below the stage level. Each cradle bears the four horses and chariot of each contestant. On each cradle there are four runways (or treadmills) of hickory slats, two inches wide, covered with rubber, twelve feet long and two and a half feet wide. On each of these treadmills a horse is secured by invisible steel traces, which hold



him in place and prevent him from moving forward off the runways. As each horse gallops the treadmill revolves under his feet, thereby eliminating the forward pressure created by the impact of his hoofs, which would force him ahead on an immovable surface. The wheels of the chariots are worked by rubber rollers, operated by electric motors. To give the chariots the bumping and jolting they would receive in an actual race, they are equipped with uneven wheels.

The effect of the losing of the race by Messala is produced by moving the cradles backward and forward on their rails, as the situation demands. To create the impression of the charioteers covering the ground at high speed, a great panoramic background, representing the walls of the arena with thousands of people sitting in their seats, is revolved rapidly in an opposite direction to that in which the racing chariots are headed."

### A MASTER OF STYLE.

In the September number of *The North American Review* in an article on "The Art of Robert Louis Stevenson" G. W. T. Omond predicts that what he wrote will stand the test of time and that he will be grouped with the immortals, Thackeray, Balzac, Defoe, Cervantes, Scott and the others. This is so because of his supreme art. In the development of this skill Stevenson was a faithful and arduous worker. Of this the writer says: "After his death, in 1894, a discussion arose about his style and methods of work. It was already known to many that his methods had been laborious. His method of writing fiction was as painstaking as, for instance, that of Mr. Fox or Lord Macaulay in writing history. Stevenson could labor "terribly;" re-reading and re-casting; three weeks on one chapter; and sometimes the work of a whole day thrown into the waste-paper basket.

As a preparation for writing "Kidnapped," Stevenson drudged through a more arduous course of solid reading than, probably, many of his readers may suspect. The historical portion of the plot was found in volume XIX. of the "State Trials," where the trial of James Stewart and Alan Breck Stewart, for the murder of Colin Campbell of Glenrue, occupies between two and three hundred closely printed columns. Having studied every line of the evidence with minute care, he read all around the subject, borrowing from the Advocate's Library, every book or pam-

phlet from which he could glean any thing, to help him produce a vivid picture of the state of Scotland during the years which followed the Forty-Five.

The result of this painstaking method, with its frank and unaffected use of facts, is that the story becomes, of necessity, true to life, and, therefore, convincingly real. It narrates, without exaggeration or false coloring, what actually did take place in a state of society which actually did exist. Hence it comes to pass that, with something akin to the art of Defoe, he never destroys the reader's interest by compelling him to remember that he is reading fiction.

Much has been said about his "style," and how he acquired it. He has described himself as playing "the sedulous ape to Hazlitt, to Lamb, to Wordsworth, to Sir Thomas Browne, to Defoe, to Hawthorne, to Montaigne, to Baudelaire, and Obermann;" and perhaps fancied he had found a "style" in this way. But was the fact not rather this, that by these studies he acquired that copious vocabulary of choicest English, in which, after a manner peculiarly his own, he clothed his thots and gave them to his readers in the smoothly flowing sentences, which are always dignified, but never either dull or florid. Compare the first attempts of 1871 with what he wrote in later years, and it will be seen that his style was natural to himself, nor "aped" from anyone except as the poetry of Dunbar was aped from Chaucer, or the music of Beethoven from Haydn or Mozart.

#### AMERICAN OUT-DOOR LITERATURE.

Mr. Henry Litchfield West contributes a critical survey of "American Out-Door Literature" to the July *Forum*. This literature unlike that of England has had early and continuous growth. "American out-door literature sprang almost at once into full being. It dwelt for a moment in swaddling clothes, but escaped entirely the period of short trousers and downy cheek. Had there been in the evolution of the birds no intermediate stage between the sparrow and the eagle, the gulf could not have been wider than that between the early out-door writers and Thoreau. With the latter, it attained at once the full stature of a mature manhood.

From the limited number of authors in the early period of American out-door literature, and the still more restricted cir-



culatation attained by their works, it is pleasant to think of the wide-spread appreciation bestowed today upon those who write of nature. The bibliography of current American out-door literature would fill a volume of no mean dimensions.

The list, of course, would be headed by the delightful volumes of John Burroughs, and would include the sincere and sympathetic essays of Maurice Thompson, and the artistic novels of William Gibson. Edith M. Thomas possesses a finer sense than is given to masculine minds. Sarah Orne Jewett has some delicate touches of nature, evidently drawn from experience, in her "Country By-Ways." Bradford Torrey and Olive Thorne Miller have sought and found nature at home; and the books of C. C. Abbott show close observation, a mature judgment, and an innate love of out-doors. Hubert M. Sylvester has contributed two volumes of essays, in which an optimistic philosophy is deftly blended with facts. Hamilton Wright Mabie's essays, "Under the Trees and Elsewhere," show sympathetic and intimate association with nature, and are written in a style as crystalline and refreshing as a mountain brook. Nor can we forget Dr. Henry Van Dyke's clear and sweet note, sounded in his enjoyable books. We look forward, however, to an indefinite extension of this list."

## REVIEWS OF BOOKS.

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### A MISSOURI STORY.\*

In Missouri, as in some other places, it seems to be considered that any town, no matter how small, is far behind the times if it boasts of only one church. When you wake up for the first time in a Missouri country town on a Sunday morning at the first stroke of a church bell you have a right to expect an echo in an entirely different key and a third and fourth may chime in. Into such a community we are introduced by Mr. Baskett. The best humor of the book is the description of the debate and contest between the Campbellites and the Methodists. It would be easy to verify just such scenes, so amusing to the outsiders, in many localities where rival denominations divide the field.

The novel is full of rich local humor and the characters are very true to life. The plot of the story, though complicated, is well carried through. In some ways interest centers in the time when Nannie and Kate were in school together. That old, old question of a girl in love with a true, honest, but rough son of rural life and then thrown into close contact with one who is bright, quick and full of just that sympathy which she longs for, holds the full intensity of its meaning in spite of the ages which have passed since it was first asked. When Bent disappoints us and De Lorne turns out so well we are ready to wish that Nannie had chosen differently yet we find ourselves understanding Bent and excusing him till at last we join with his wife, saying: 'We knew you all the time.'

This is the author's second novel of Missouri life, and he confirms his right to a place in literature along side of the best of our present day local novelists. He has a rich field for his work and in both books he has proved his ability to use the material at hand and to make his characters live for the reader. It takes a steady hand to lay on the local color so that its many shades are correct and to blend it all into a true representation of things as they are. Mr. Baskett has been successful. In workmanship he

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\*As *THE LIGHT LED*. By James Newton Baskett. 392 pages. \$1.50. New York City, The MacMillan Company



shows development ; in plot the choice depends on the individual taste. There is more unity of plot in 'At You-All's House' but in 'As the Light Led' there is more strength in the plot and more confidence in handling it. The leading characters have a strength or a sweetness that shows a real appreciation and careful attention to real life. In passages the style lacks the clearness and sparkle which is evident almost all the way through but the interest never flags. We are sorry to close the book and leave the characters, except that we know that the reconciliation is perfect, "their paths running onward side by side."

### THE FIRST PRESIDENT.\*

The biographies of great men are being rapidly multiplied in these days. We are able to study their lives from all points of view. There is no lack of literature treating of the career and character of the great leader of the Revolution. Still we are almost sure to find some new light in every new volume. This volume is very pleasant reading. Anything that bears the name of Woodrow Wilson on its title page brings with it the authority of careful study and attractive style. There is no other life of Washington which is as delightful to read and yet there is not the least feeling that accuracy has been sacrificed for style. The careful choice of words and studied arrangement of sentences which have been made are a decided success. It is seldom that we find paragraph and sentence so full of meaning, not a word introduced which does not add to the picture, or emphasize the statement, without any abruptness or roughness of style to injure the effect.

The most lasting impression gained from the book is the reality of the personality of Washington. We are shown the man as he faced the very different relations of public and private life in which he was placed. The chapters which treat of his early life and surroundings are especially full. We generally expect to get more fully into the spirit of a by-gone time from the reading of a good historical novel than from the ordinary biography and history. There is an opportunity in the novel for vividness of description which it is hard for the historian to embrace without danger to his accuracy. Mr. Wilson has happily handled the

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\*GEORGE WASHINGTON. By Woodrow Wilson. 333 pages. \$1.50. New York City: Harper & Brothers.

facts which are known of the customs and conditions of the time of Washington's youth in such a way as to make them lose much of their strangeness and add to the reality of this man. It would not be fair to cite special instances of the power of the book, it must be read through. And there is no one who has any interest in American history or in literature who can lay the book down, once begun, until it is finished.

### THE WAR ALONG THE MISSISSIPPI.\*

Mr. Fiske's new book is not in the line with the regular series with which we are familiar. Though we recognize the familiar style, the treatment is very different. Not only is the volume detached from the rest of his works on American history but his aim is to describe the military events of the Civil War in the Mississippi valley without reference further than is necessary to the progress of the history of the time in other parts of the country. For dramatic interest there is no other section of the War history which can equal this. From those exciting days in Saint Louis when Lyon captured Camp Jackson and Fremont issued his objectionable proclamation to the capture of New Orleans and the fall of Vicksburg and then Chickamauga and Chattanooga, we are moving among the great operations of the War.

The first chapter will give a good idea of the whole and is of special interest to us in Missouri. Prompt action by certain brave men in Saint Louis made possible the saving of that state and Kentucky as well to the Union. Also it opened up the way for Grant to carry on his successful campaign. Francis Preston Blair and Nathaniel Lyon served the nation well by their prompt and vigorous action in Saint Louis. The readiness with which Blair could offer to the Secretary of War the full quota of volunteers which the governor had refused was only equalled by the firmness and foresight with which Lyon marched against Camp Jackson and the devotion with which he sacrificed his life at Wilson's Creek. Few of us know as much as we ought of those events in the very centre of our country. Mr. Fiske's account is brief but sufficiently full and suggestive for the purpose. His short reviews of General Harney, General Fremont and General Halleck are particularly good. There is a great deal of difference

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\*THE MISSISSIPPI VALLEY IN THE CIVIL WAR. By John Fiske. 368 pages. \$2.00. Boston: Houghton, Mifflin & Company.



of opinion about the value of the services of these men. In this volume the estimates of them are the fairest and most in accord with the reported facts of the time that are available without much careful research.

Throughout the volume there are the same brief, but excellent criticisms of men and of campaigns, often clearing away mistaken impressions or suggesting new motives and explanations. There are a few passages which are not as fully treated as is necessary and sometimes details are dwelt upon at too great length. However it would be next to impossible for any one to handle the subject more carefully than Mr. Fiske has done.

#### WITH ROGER WILLIAMS IN NEW ENGLAND.\*

There is a gentleness in this story something like the "wayward softness mingled with the soft breath of the sea as it sighed over the flats that lay along the river side" with which the book opens. It moves very slowly, barely escaping tediousness, saved by the sweetness of Content. It is a pleasant love story and we grow to like the old-fashioned scenes and people. In some ways the picture of Roger Williams will be remembered longest. I fancy that very few of us had exactly this idea of him but surely we can escape it no longer. There is a very pleasant sensation in making the acquaintance of these men and women of old, so many of whom we meet in the novels of today. We have heard of them and thought of them and are glad to have our desire to see them gratified even if they are different from what we expected. For a quiet summer day one can spend a very pleasant afternoon with Content and Archer and their neighbors.

#### VICTORY AFTER MANY DAYS.\*

We begin with the wildest storm that had visited the West coast for many a year. We see the curtain fall in a hospital in Brussels after Waterloo. Out of that storm Neil Darroch saved Kate Ingleby and gave back to her the life that had almost ebbed away. In that hospital Kate found Neil after many days and brought back to him the love that he had long feared was lost. The duel between the two brothers and the kidnapping of Neil makes possible the larger part of the book which is a graphic de-

\*MISTRESS CONTENT CRADDOCK. By Annie Elliot Trumbull. 306 pages. \$1.00. New York City: A. S. Barnes and Company.

\*VENGEANCE IS MINE. By Andrew Balfour. 307 pages. \$1.50. New York City; New Amsterdam Book Company.

scription of the life of many an impressed seaman of the day. This long description is a story in itself, its plot laid on the Rattler and, after Neil's escape, centering in Napoleon's return from Elba. Incidental to this part of the story we are introduced to the Corsican bandits and several varieties of French revolutionists. Among the latter Kate's uncle is introduced and in this way the earlier thread of the story is picked up again and the tangle is unravelled.

Kate is an American girl of the beautiful type which is common in novels. She is sweet and attractive and it is no wonder that the two brothers fall in love with little delay. Neil is a Scotchman, reserved and quick to anger. We are led to hope that this long period of hardships fitted him to be the companion of the fair Kate. Coeffrey, Massoni, Craspinat, Casket, Gironde and the other minor characters are types of rather uncommon natures but they are so drawn as to be natural. The style of the writer is easy and his conception fair. In spite of the lack of unity the plot develops without losing its hold on the attention. At times the pen pictures are too lurid, in the style of the frontispiece, with the colors laid on a little too heavily. Here and there certain characters become unnatural. But on the whole it is a pleasant story and well written.

#### THE FRENCH AMBASSADOR'S BARBER.\*

This story can hardly be compared with "The Gentleman from Indiana." The plots have nothing in common, the treatment is different; this is but a short story while the other is a novel. Still there is the same power with language and the same immaturity of style and development. It is a strongly witten story. From the opening scene where Monsieur Beaucaire forces the Duke to introduce him into society till the end where the French adventurer is introduced by his real name and the plot is explained, the attention is held by the vivid picturing. I do not know why these scenes make us think of Stanley J. Weyman unless it be that his "Gentlemen of France" set a type. There is much of the same power in this short story by our American writer.

The volume is a masterpiece of the binder's art. There are only six chapters to the story yet it is so printed and embellished with illustrations as to make it a special pleasure to read. It is the kind of a book that makes a very beautiful present.

\*MONSIEUR BEUCAIRE. By Booth Tarkington. 128 pages. \$1.25. New York City McClure, Phillips and Company.



### A STUDY IN THE LIFE OF CHRIST.\*

Professor Rhees has given us an excellent addition to the large literature which we already have concerning the life and purpose of Jesus of Nazareth. It is more than simply a new way of telling a story which has been repeated over and over. Ederheim has given us a very valuable work with special reference to the times of Jesus. His is a comprehensive commentary on the life in detail. In Andrew's "Life of Our Lord," we have a careful consideration of the various questions which face the student of the New Testament. There is also a very complete comparison of different views. Stalker's book is an outline, valuable as a textbook or an introduction to future study. Gilbert's "Student's Life of Jesus" is also a carefully conceived outline and embraces the results of modern study. Rhees' study is intended rather as a companion to the reading of the gospels than as an outline.

This is in many ways more truly a biography of Jesus than anything else we have. The endeavor has been to bring before our minds and hearts a picture of Jesus as a man. There is not a hint of a doubt of his divinity. The very truth of the picture of the man emphasizes the reality of his divine nature. The author has been very successful in treating the incarnate Lord from the point of view held by those who knew him best while he was on earth. We often find our opinions of great men suffer as we come to learn the details of their daily lives. We have before us a careful biography of a perfect man whom the very commonest incidents prove to be so much the more manly. It would be hard to read this book without gaining a higher appreciation of the work of our Saviour.

### A VIRGINIA STORY.†

Judge Bassett of Virginia and Amos Burr open the scene. It is a fine contrast, the easy going judge and the overworked, unlucky man. This opening serves only to introduce Nick—"that is, Nicholas, sir. He's little, but he's plum full of grit." Such is the hero of this tale and we are to watch the working of that grit. He goes to school at length among the boys who stand

\*THE LIFE OF JESUS OF NAZARETH. By Rush Rhees. 300 pages. \$1.25 net. New York: City: Charles Scribner's Sons.

†THE VOICE OF THE PEOPLE. By Ellen Glasgow. 444 pages. 1.50, New York City: Doubleday, Page & Co.

far above him in the inevitable social scale and look down upon him accordingly. He actually falls in love. Eugenia Battle grows up along with the rest of her generation and according to the laws of nature, she refuses to abide by the laws of men and chooses to return the love of the one so far beneath her. So far all is well but that must not be for long. The shadow falls. Of course it was a mistake but happiness becomes sorrow for them both. She finds out later but there is no hope then. When Nick rises to be governor it was by the defeat of her husband, one of those boys who used to condescend toward him at school. His is a brave, lonesome fight after he lost her, but it is fought bravely even to death itself. The story is well written, failing to quite an extent in description but otherwise attractive in style. The dialect is handled well and the characters of both colors are natural. There is a rich humor which sparkles out here and there. "When you raise peanuts you're raisin' trouble" is worthy of Pudd'nhead Wilson or a southern David Harum.

#### FRENCH ADVENTURE IN THE DAYS OF LOUIS XIV.\*

Swords flash and steel meets steel in the wonderful way which the magic of those days or the magic of certain writers makes possible. Captain de Mouret is sent by Bienville, the governor of Louisiana, to urge support and re-enforcement from the king. He reaches France and, after accomplishing his definite errand, engages in an attempt to gain possession of certain papers relating to the American colonies which are in the hands of traitors. He is able to recover them accidentally and by means of courage and determination and with the help of a young woman who serves in a gambling house he is able to escape. His work done he returns to America, incidentally saving the girl who helped him, from the fearful surroundings in which she lived. The book is full of wild adventure. The movement is rapid, the action exciting. The folly of the hero is the cause of many a predicament but there is no need to worry, for the quickness and skill of the young man are always sufficient to enable him not only to escape the punishment of his foolhardiness but to turn each adventure to his own advantage. The story is so well conceived and carefully carried out that it makes a very good historical novel of adventure.

\* THE BLACK WOLF'S BREED. By Harris Dickson. \$1.50. Indianapolis: The Bowen-Merrill Company.



## A MEXICAN DREAMER.\*

In this romantic story we have the setting of a Mexican rising of fifty-five years ago. The picture of Vicente, the hero, is very vivid and Clarita and Pepa are a pleasant contrast. Though it is a novel of adventure and romance there is a careful study of character. Instead of the outline sketches of the inner man, the struggles of the heart are laid bare here. We are enabled to see what was taking place in the queerly working mind of the dreamer. And we understand how and why those who loved him so dearly were attached to him. The strange surroundings of the story are managed in a natural way so that you are led to forget the differences and feel that life is the same for all human beings of all ages. The descriptions are varied and bright, making it real to the mental vision. There is excitement galore and also many pleasant, restful scenes interwoven for variety and change. There was no other possible ending, but the cross on St. Michael's stony head will not be forgotten. It is grand to see him standing there for the moment and it is sad.



## REVIEWS IN BRIEF.

In the *New Century Library* we have the works of Dickens and Thackeray in very attractive form. As in the Cambridge Browning, very thin paper has been used with only delightful results. The volume before us is 'Vanity Fair' hardly a fourth as large as the usual edition, printed in beautifully clear type, fully as large as is usual. Among the many books which are being brought to our notice continually it is pleasant to find new and attractive editions of those authors whose works have not been approached in the years that now have passed. (Thomas Nelson & Sons, New York. \$1.00 per volume.)

No lover of art can fail to be pleased with these *Monographs on Artists*. They are edited by Professor Knackfuss of the Royal Academy of Arts, Cassel and the present volume, *Van Dyck*, is written by him. The translation is a careful one and does full justice to the author. It would be hard to find a more elegant edition of a work of this kind at the price. The illustrations are

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\* A DREAM OF A THRONE, By Charles F. Embree. 464 pages. \$1.50. Boston: Little, Brown & Company.

excellent, making as complete and satisfactory an exhibition of his work as could be desired. The binding is very attractive and elegant. The monograph is a work of art in itself. (Lemcke & Buechner, New York. \$1.50.)

Because of the local setting, Adela E. Orpen's *The Jay-Hawkers* may appeal to those who live in Kansas and western Missouri. It is a story of war days, the raid on Lawrence forming one of the lurid descriptions. As a novel there is little to attract. The plot is fairly good and some of the characters are nicely done but as a whole the work is third class. (D. Appleton & Co., New York. 50c.)

*Nature's Miracles* is just the book to hold the attention of the ordinary reader and unfold to him many of the mysteries of natural science. That such a man as Elisha Gray has written the book vouches for its accuracy and a glance at the book shows how well he has handled this task. The headings of the chapters as 'Wind—why it blows', 'Liquid Air', 'What is a sponge' are enough to lead one to dip into the book itself. For a simple treatment of these miracles in nature there is no book now available which can compare with this. We should be grateful when a great scientist stops from his regular work to put into simple form the discoveries of science. (Fords, Howard & Hulbert, New York. 60 cents.)

Though Dr. Baldwin gives special attention to the Methodist missions his general view of the *Foreign Missions of the Protestant Churches* is very fair and complete. The plan of taking up the subject not by countries but by the various missionary boards is to be commended. There is an abundance of good material available for the study of the various fields while there is comparatively little treating of the history and methods of the different boards. A great many people have a fair idea of what the board of their own denomination has done and is doing but few of us know anything at all about the work of the other boards. We have all heard of the London missionary Society and the China Inland Mission but few have any clear idea even of those great missionary agencies. This is a good outline of Protestant mission work and a clear treatment of some of the problems. (Eaton & Mains, New York, \$1.00.)

Especially since 'In His Steps' appeared there has been an unbroken series of stories of similar type. Some of these are



without the least merit while others add certain literary qualities to the ever present purpose. *To Pay the Price* departs somewhat from that idealistic field. Mr. Hocking has chosen the old theme of a crime for which one who is innocent is made to suffer. Then the payment for that crime must be made. Not only the guilty man himself but all who are connected with the story suffer more or less permanently. A double wedding finally brings joy to the young people while the cause of all the trouble dies in destitution in a far country. There is little of literary merit yet there are passages which are not to be passed over without interest. (Advance Publishing Co., Chicago. Cloth 75c, paper 25c.)

In April of this year the American Academy of Political and Social Science held their annual meeting at Philadelphia. The addresses of this session have been collected into a pamphlet of about 200 pages under the title, *Corporation and Public Welfare*. The annual address was by Senator Lindsay of Kentucky on the Influence of Corporations on Political Life. The other ten addresses by men of authority are collected under the headings, 'The control of public-service Corporations,' 'The combination of Capital as a factor in industrial progress,' and 'The future of Protection.' It forms a very valuable work of reference. (American Academy of Political and Social Science, Philadelphia. \$1.00.)

Carlyle, Ruskin, Tolstoi are the *Prophets of the Nineteenth Century* of whom Mrs. Ward has written. Appearing so near the time of Ruskin's death, the work gains added value. The possibility of contrast which the nature of the work makes possible is of particular importance. In some ways the purposes of these three men was much the same; their ideals and methods have nothing in common. They speak to different classes of people; they touch different problems. Each has his own particular following which finds it impossible to admire the others. The two who are dead have a reputation which promises to grow, slowly perhaps, but continually. Of Tolstoi much has been said and much more will be said before a place will be assured to him alongside of the other two. The sketches in this book are good, pleasantly short and inspiring. (Little, Brown & Company, Boston. 75 cents.)

*Enoch Willoughby* is a novel based on Spiritualism. The first chapters are very tedious and have no real connection with the story. Such an ancestral tree is rather out of place at the opening of a story. As a vivid picture of spiritualists and their ways, the book is a success. We are taken into the inner life of the people so that we are able to understand them better. However the author attempted something more and as a novel there is a lack of interest in the plot and the characters which spoils the effect. Certain scenes are dramatic but the whole is not what we feel might have been made out of the materials at hand. (Charles Scribner's Sons, New York City. (\$1.50.))

*The Psychology of Religion* is the result of a peculiar study of conversion. Psychological research today is extremely experimental. Experiments in conversion are out of question but Professor Starbuck has very laboriously collected statistics of the phenomena of conversion, seeking them in so many different spheres of life and in such diversity of human nature that he is confident that the results may be depended upon. Some of his conclusions seem very fanciful and others so out of the ordinary that they are displeasing to most of us. His most important deductions are facts which have long been taken into consideration in personal work among the unconverted. If the scientific demonstration of these facts is a satisfaction to any one, the book has been worth all the time and labor put upon it. From the scientific point of view the work may be very valuable, from the side of religious activity there is very little of practical result. (Walter Scott, Limited, London. 6s.)

It is said that the name of Nathan Hale has been included in the list from which is to be chosen the roll of honor for the University Hall of Fame in New York City. There is no reason in classing him among the great men of our country but we do consider him a hero. Clyde Fitch's *Nathan Hale* is well calculated to stir patriotic enthusiasm over the title hero. The details with which imagination has surrounded his life add to the interest taken in what he really did. Though the form of a play detracts from the reading, one is sure to be fully repaid for reading this attractive little volume. (R. H. Russell, New York.)



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## ON MAP-DRAWING.

PAUL P. BOYD, M. A.

When one views the history of the modern sciences he is attracted by the apparent recency of their development. Indeed, how short a time, comparatively, has elapsed since Copernicus and Newton and Bacon were laying the very foundation stones on which our present imposing structure rests. Yet before them, we know, were centuries of strenuous search for truth; centuries of actual accomplishment, destined only to be followed by eclipsing ages of darkness. A noble curiosity is by no means a modern acquisition, yet ancient progress, compared with modern, was slow. Many paths seeming to lead the way to goals of truth, were traversed only to be found ending in bewildering incongruities. How suggestive of the universal experience of the past has been that of the "Ferryman of the Tugela." To make real progress in an unknown region, toward a vaguely defined goal, confronted by aggressive obstacles is a most difficult undertaking, and success demands both time and genius. We should not be surprised then, to find that ancient science was far from being born Minerva-fashion; very far also from growing up, invulnerable, from one sowing of intellectual dragon-teeth. Furthermore, there is a principle of acceleration in mental mechanics. Cimabue is scarcely divorced from Byzantium; but watch his pupil, Giotto. Genius and originality were as characteristic of ancient times as of modern, but modern minds receive the impetus from innumerable thinkers of by-gone ages.

The progress of geographical knowledge among the ancients is recorded in their maps. Naturally, the people who lived before the days of travel needed no maps. But when men began to move about, for purposes of commerce or of conquest, they felt the need of a route-map for guide; and as from that day to this men have not ceased their wanderings so have they not ceased their map-making. From local maps to world maps was but the natural sequence. The men of Homer's time, as they stood on a promi-



nence and looked about in all directions saw the earth flat and round. Hence they or their successors pictured it disk-shaped, "round as the shield of Achilles," surrounded by the "ever flowing Oceanus," beyond whose outer bank rested the crystalline hemisphere of the sky, and under all of which were Atlas and his massive columns. Later, however, men became more daring, and sailed far out into the Mediterranean sea. Italy and the Iberian peninsula became known, even the "Pillars of Hercules." So men drew their maps oblong, for what they now knew of the earth lay around the oblong Mediterranean. The earth to them seemed really to have length and breadth—an idea which later gave us our technical terms, Longitude and Latitude. As time advanced, an increased knowledge again necessitated a reformed map, for daring soldiers and merchants began to push far inland from the coast, both to the North and to the South, and once more the earth was pictured as circular. So it is true in general that maps have been the indexes of geographical theories, and to a large extent mathematical knowledge also, throughout the world's history.

The history of map-drawing does not differ greatly from that of other scientific subjects. Appearing first in Egypt, growing with Greek civilization, advancing somewhat in Roman times, perishing in the Dark Ages, reviving in the Renaissance, its history is the common one. Although the oldest map in the world is an Egyptian one, map drawing as a science practically began with the Greeks. As we have seen, geographical knowledge of Homer's time was very crude, and so it remained for centuries. In fact, not until the time of Anaximander in the sixth century B. C. was there serious attempt to draw a world-map; and not until this time was the fundamental theory of the world's sphericity first advanced. And, it might as well be added, not until Aristotle's day was Pythagoras' theory of sphericity widely accepted in Greece. Down to the third century B. C. we shall go in order to reach the man who next after Anaximander should be given prominence in such a sketch as this. Eratosthenes was keeper of the Alexandrian library under Ptolemy Euergetes. Becoming in this way heir to all the varied and accumulated knowledge of the past, he used the opportunity both to classify the work of his predecessors and to fit himself for important advance. He accepted the theory of the earth's sphericity, and suggested the use of mathematics for solving the problem of

correctly representing its surface. Recognizing the need of some system of co-ordinates for the correct location of points on the map, he made use of perpendicular straight lines, the prototypes of our parallels and meridians. As would be expected, his locations and proportions were very inaccurate; but with this innovation of co-ordinate lines scientific map-drawing may be said to have begun, and in it lay the prophecy of all the achievements of later cartographers. Eratosthenes then might be called the founder of scientific map-drawing.

It remained for Hipparchus in about 150 B. C., to make several important improvements on the work of Eratosthenes. Eratosthenes had not placed his coordinate lines at uniform intervals; Hipparchus perceived that they should be so drawn. Eratosthenes had been content with very inaccurate data for the location of points on the map; Hipparchus put forth the claim that only astronomical data should be accepted. Although Eratosthenes believed the earth to be a sphere, he had not solved the problem of projection; to Hipparchus belongs the honor of having first devised a successful method for transferring the earth's surface to a plane. Hipparchus, however, drew not map and deserves mention for the value of his theory rather than for his practice.

The spirit of the Roman empire was not as a whole a favorable one for cartography, adding, as Rome did to be sure, to the store of general information about the earth and its people, but contributing little new to scientific geography. The Romans desired nothing more than a road map, to show the way to distant parts of the empire. And yet they produced one whose work has gained for him the title of "The Grand Old Man of Geography." Strabo, who lived in the first century A. D., appropriated the knowledge of distant lands that accumulated from numerous conquests, and gave it place on his world-maps. A philosophic writer and a scientific student of the problems of geography, he should be mentioned here, first, because he gave much thought to the problem of projection, and second, because he is said to have been the inspirer of Ptolemy.

Claudius Ptolemy, who lived in the second century A. D., was an epoch-maker in the history of more than one science. He was the culmination of ancient scientific knowledge, the apex toward which preceding centuries climbed and from which succeeding ones declined. All reliable work of preceding scholars



was collected by him. The theories of Eratosthenes and Hipparchus he sifted and supplemented until cartography rested on the solid scientific basis of modern times. Ptolemy was an astronomer and mathematician rather than a geographer as we use the word, making and recording many observations of longitude and latitude, but attempting no description of land and people, giving his attention to the mathematics of the earth and to problems of practical map-drawing. Although he perfected the theory of stereographic projection, which had been first suggested by Hipparchus, he put none of it into real practice, for he realized the inaccuracy and incompleteness of his astronomical computations. So thoroughly has he become identified with this projection, however, that it is often given the name of "Ptolemy's projection," even though some writers deny that he knew anything about such a projection; and so well did he prepare the way for those who should follow, that in cartography as well as in some other work he is recognized as the great "master of modern times." For the first time now we find the sphere covered with a complete system of co-ordinate parallels and meridians. But it was a long time after Ptolemy before men were able to establish these lines systematically by means of astronomy.

With Ptolemy progress in the drawing of maps ceased for many a century. In the general decadence of the middle ages geographical knowledge and cartographical skill perished. Men ignored all the scholarly work of centuries and once more turned to the most ridiculous of ancient absurdities. The attitude of the Catholic church was a most potent influence in bringing this about, teaching as she did astronomy to be "fantastic folly," and geographical knowledge, "learned lumber." Even the theory of the earth's sphericity was placed under her ban. In the sixth century Cosmos wrote his lengthy treatise on "Christian Topography" in which he contended that the earth is flat, bringing to the support of his assertion many passages of scripture and such remarkable arguments as this: If the earth is a ball, then people on the other side of the earth are walking head downward, and rain there falls upward. By the curious misinterpretation of a single word the idea became prevalent that the earth looks like a wheel, and the so-called wheel maps became common. It is doubtless a fact that the round maps of the middle ages were cruder than those of the ancient Greeks. So childish are they that one can hardly

imagine the ignorance and superstition that would give them birth. In Ezekiel V, 5 it is written: "Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." That was interpreted to mean that Jerusalem is the central point of the circular earth, and so, almost without exception during the middle ages, Jerusalem occupied the very centre of the map. Here is a further description of the map most common during this time. Around the edge of the map, as in ancient times, Oceanus flowed, while across from left to right and from the centre to the bottom, lay the Mediterranean, a T-shaped body. This separated the earth into three great divisions, that to the right of the T being Africa, the land of Ham, that to the left, Europe the land of Japhet, and that above the T, Asia. At the extreme top of the map was Paradise, the highest place on earth. But Paradise was supposed to be in the far east; the top of the map, therefore, had to be the eastern quarter, despite the fact that this made the Mediterranean extend across the earth from North to South. Sometimes the maps were most elaborately ornamented. Prominent cities were pictured with walls and citadels; Adam and Eve were displayed sitting in the Garden of Eden; dragons, headless men with eyes in their breasts, monkeys, and unnamed monsters of various construction, were scattered profusely through the unknown parts of the map. All this indicates the expenditure of much time and labor on the maps; but it shows just as plainly the absolute disappearance of scientific chartography.

This was practically the condition of affairs so late as the fifteenth century, although in this special field of learning as well as in the others the first evidences of an awakening are found as early as the thirteenth century. The sailors were the first to attempt to supply the need for an accurate map. Coast maps came gradually into use, which, for accuracy, contrasted strikingly with their contemporaries of monastic manufacture. After the invention of the compass in Europe, still better and more complete maps appeared in the form of the "nautical" or "compass" maps, in which lines radiating to all points of the compass from each important place gave the sailor the direction of his destination. But not until the fifteenth and sixteenth centuries did there come the return to sound scientific methods of map-drawing brought by a complete Ptolemaic revival. When it finally did come, however,



just as his *Almagest* became the astronomical *Law-and-the-Prophets* and as such remained until Copernicus with his doubly revolutionary doctrine inaugurated the new dispensation, so was his work on geography the supreme authority until the appearance of scientists like Mercator and navigators like Columbus. It is worth mentioning here that Columbus, when maintaining the feasibility of his plan to reach India by sailing westward from Spain, quoted Ptolemy's estimate of the earth's circumference. Had he known how greatly Ptolemy had underestimated the distance, even his brave heart might have given up in discouragement. So that the world may owe considerable to Ptolemy for his mistakes.

Ptolemy once more mastered, progress was constant and rapid. In the sixteenth century Mercator, the greatest cartographer of the world up to his time, drew numerous excellent maps and used for the first time the projection which bears his name, and which is the most satisfactory projection known for representing the entire sphere. Later on other methods of transforming figures from sphere to plane were devised; but the two projections that have been named, the stereographic and Mercator's, represent the two classes in which they may all be placed: the perspective projections, and those upon developable surfaces such as the cone and the cylinder. It must not be supposed then that the theory of map-drawing was fully complete at the time of Mercator, much less is it to be imagined that any of our accurate maps of today were possible then. Not yet were astronomy and geographical discovery sufficiently advanced, to say nothing of mechanical skill. But it is impossible here to mention the many discoveries even of the last century that have counted directly for better maps. Sufficient to say that today we find ourselves rich in the possession of maps and charts as marvelous in their skillful construction and accuracy of representation as they are diverse in form and use.

An explanation of the methods of projection and a presentation of some of the mathematics upon which the more common projections are based must be reserved for another time.

## PRECONTINENTAL DISTRIBUTION.\*

MERLIN C. FINDLAY, M. A.

A trip to Colorado is all that is necessary to convince the most sceptical man that animals and plants are more or less definitely located. The sagebrush and the stunted sunflower of the plains, the pines and rock roses of Pike's Peak, or the cacti on the desert are features strange to Missouri. If a journey be made to the Southwest the indigenous American pig, the peccary, may be seen from the car window in crossing Arkansas; the prairie dog may pop out of a burrow in Kansas and the armadillo or ant eater may appear in Texas. Mingled with many species common to the continent and the world, each locality has its own peculiar forms.

Distance necessarily reveals no great change in fauna and flora. More variety will be seen going west from Kansas City to Denver than in going east to Springfield, Mass. I am told far more change appears in travelling eastward from the Pacific to the summit of the Rockies than in the long stretch across the continent to the Atlantic. An Englishman sees more familiar insects and flowers in Japan than in Italy. Therefore great areas of sea or land with like geographical features often have similar inhabitants, while two places far apart may be quite alike in life and all the intervening country different. Certain fixed laws and principles, not distance, govern distribution. Moreover these laws are deductions from extensive observation and wide travel such as few of us can hope to experience. Like most of our fellows we must learn from authority why one plant is here and another is yonder, why there are gophers in Missouri and not in New York. It is easy to see that there is a difference between the fauna and flora of different localities, but why there is a difference is a subject for textbooks.

For the discovery or exposition of the laws and principles of distribution marine life lends itself more readily than terrestrial. This is because life was first created there and because of the wider expanse and the greater continuity and uniformity of the sea. Both the Scriptures and Evolution agree on this point: that the sea existed before the continents and that the earliest and simplest animals and plants lived there. Three-quarters of the globe is

\*Paper read before the Historical Club, Park College, Nov. 1, 1900.



ocean and the whole is homogeneous. Currents circulate freely from north to south and slip easily around the extremities of continents, while the opposing elevations on the bottom are few and small. Again, the ocean being a liquid medium, the molecules yield readily to sun and wind. Water heated at the surface flows off from the Tropics toward the poles, or mingles with the cooler elements beneath. So the sea does not get hot in localities as does the land. For these and similar reasons ocean temperature and climate is uniform and furnishes an environment well calculated to perpetuate the structure of animals and plants. The first home of life has changed but little since the dawn of creation and accordingly the inhabitants of the ocean have advanced less and suffered less than those which have occupied the land. If those first animals were created primitive they still must be less differentiated than those of the continent. Marine forms have had a long residence but not a varied environment, so the less complex life and simpler laws of distribution may be found there. Therefore we turn seaward.

Ocean life may be divided into three groups: those forms far from shore called Pelagic, those of the depths, the Abysmal, and those near shore or the Littoral. The Pelagic fauna range the high seas to the depth of about three hundred fathoms, while the Pelagic flora floats on the surface. Out on the ocean lives the Portuguese man-of-war, appearing as a highly colored toy balloon riding the waves. There is the patriotic squid alternately displaying red, white and blue spots as great freckles on his sides. Food fishes of the herring and mackerel type, the curious sword fish and that degenerate mammal, the whale, are Pelagic. These animals visit shore only to spawn and they never reach bottom, hence the name Pelagic.

That so many animals can get a living on the high seas far from land seems strange and fishy to man, a creature of the soil. At first thought food would seem scarce, but it is not. The larger animals are pirates and cannibals devouring the smaller; the smaller in turn feast on the microscopic plants, as Diatoms and Oscillaria. Colonies of plants float on the ocean so thickly as to make the water murky and foamy. Even in the Arctic regions there is a thick scum. They give the color and name to the Red and Black seas and in the tropics their phosphorescence often lights up the decks of vessels like the half-moon. Every latitude

has some of these Algae allied to our pond scums. These plants are nutritious in themselves and they shelter myriads of Crustacea, Coelenterates and kindred organisms which furnish food. This living mass begins, flourishes and decays with the season. The fishes understand and when the floating life crop is ripe for a given latitude shoals and schools swarm north, skimming the particular kinds and qualities to tickle their palates; so you will find the shark off the coast of New York in July, off Massachusetts in August and off the Maine coast in September. So much for the Pelagic life.

From three hundred fathoms down life is scarce until near the bottom where the abysmal fauna gropes about. This deep sea fauna is quite similar in all seas and is mainly made up of microscopic organisms classed together under the term Globgerina ooze. Globgerina ooze is a slate colored mud, strong in lime, composed mainly of cast-off skins and shells. The skins are moulted from the Pelagic forms above, the shells are the houses of the Foraminifera. The Foraminifera, in accordance with their

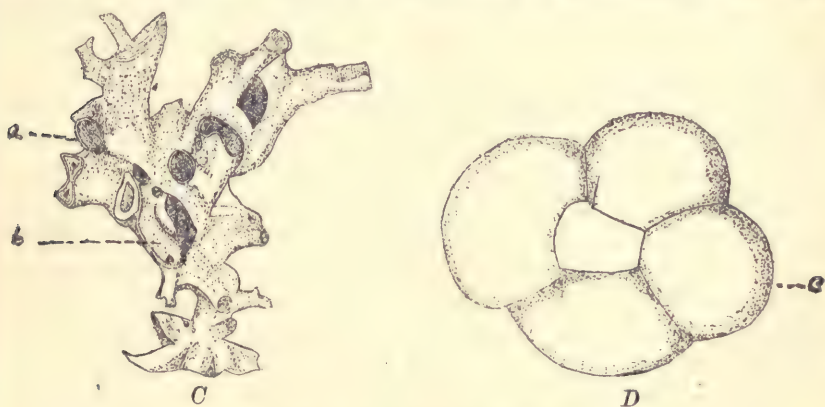


Figure 1.—Abysmal Fauna.

- (C) Farrea, a Glass Sponge  $\times 4$   
 (D) Globgerina, a Radiolarian  $\times 600$   
 (a) osculum (b) pores

name, have holes; through these protrude jelly-like feet for locomotion or for catching prey, as in the Amoeba. See Fig. 1.

The larger animals of the deep are like those of the surface save as they are modified by the increased pressure and the diminished light of the abyss. For instance sponges exist, but they are not soft and flexible like our bath species. Instead the

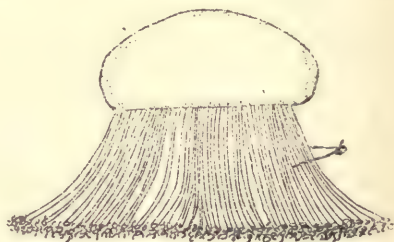




X

(X) Pelagic  
(Y) Abysmal x  $\frac{1}{2}$

hard glass sponge abounds, clear as crystal and often fantastic in shape. The Medusa usually seen has a soft, spongy body, with feathery tentacles; the Abysmal form is compact, thick-skinned, with no free tentacles. Everything in the lower regions of the ocean is adapted to resist the heavy weight of the water above. See Figure 2.



Y

Figure 2.—Medusae.

(a) tentacles (b) tentacles made short and thick by pressure.

The pressure at twenty-five hundred fathoms is almost beyond conception. Animals are living there subjected to a weight of two and a half tons per square inch. This is several times the pressure on the piston of the strongest steam engine. At the bottom of the Atlantic every animal sustains a crushing force twenty-five times greater than that necessary to drive a railroad train. Fish hauled up from these regions being so much relieved, swell and burst like a bag of air under the exhaust of an air pump, so says Dr. Sidney Hickson.

Because of this pressure, fish become modified and are subjects of a curious action. If they swim toward the surface in their zeal to capture prey or to punish an enemy, they cannot return home. The diminished pressure on their sides prevents the contraction of their gas bags, so they cannot again reduce their specific gravity enough to sink. Involuntarily they come toward the surface; these fish actually tumble upwards. A compact, closely knit body is needed to resist such weight.

The diminished light has had its effect also. These species of

fish which have gone from the surface to live in the abyss have fewer and less pretty spots and stripes than those which stay in the Pelagic zone. Faded browns and blacks predominate as ground colors. There is little variety in any group. Accordingly the star fish family are red, white and brown on shore, but uniformly purple in the abyss. Dim light, like its opposite, strong sunlight, often fades organisms.

Eyes in the deep are modified in three ways. They enlarge or degenerate or disappear. At moderate depths there are large eyes. These are adapted to focus the many dim rays of sunlight which barely reach down that far. There is practically no light below eight hundred fathoms, where the large eyes are common. Again, eyes are large in animals at the great depths in order that they may use phosphorescent light. Phosphorescence is caused by chemical action akin to combustion in the cells about the lateral nerve line. Certain substances are secreted in the net work of the cells and are voluntarily fired off by nervous impulses. The impulses are usually transmitted through the sympathetic system. The result is a firefly light weak to our eyes, but who knows that it may not be exactly suited to the denizens of the deep. Phosphorescent organs and large eyes exist together in the same individual and are doubtless correlated in their functions; one exists because the other exists.

Animals without their own electric plant may have small and poorly equipped eyes or be altogether blind. Disuse may have engendered partial loss of sight or degeneration may have had its perfect work and total blindness result. Darkness here produces the same changes as in the deep cave animals often cited in this connection. In a general way it might be said that small eyes, blind eyes or big eyes; tough skins, hard skeletons and few appendages are all alike characteristics and results of life in the great deep.

The last division of marine life is the Littoral or shore life. The query arises: what is meant by the shore? To the bather the shore extends as far out as one can walk safely. It varies with the height of the man. To the fisherman the shore means the distance where nets and seines can be set and raised. To a cat the shore ends where the water begins. To the biologist the shore extends from the water line all the way from one to eighty miles according to the configuration of the bottom. Every conti-



nent reaches out under the ocean some distance and then drops off abruptly. The land thins out and the water gets deeper and deeper until suddenly there is a drop of one or two thousand fathoms. The sloping shelf so formed is known as the continental apron and is the true shore; e. g., the Atlantic shore extends eastward to the Gulf Stream. This stream flows thirty miles from land opposite Florida and eighty miles at New York, all the way against the continental wall. The flora and fauna on the continental apron are Littoral.

The shore forms comprise the star fish, worms, clams, flounders, eel-grass, fucus, and many other more or less familiar animals and plants. The Littoral group probably sprung out of the

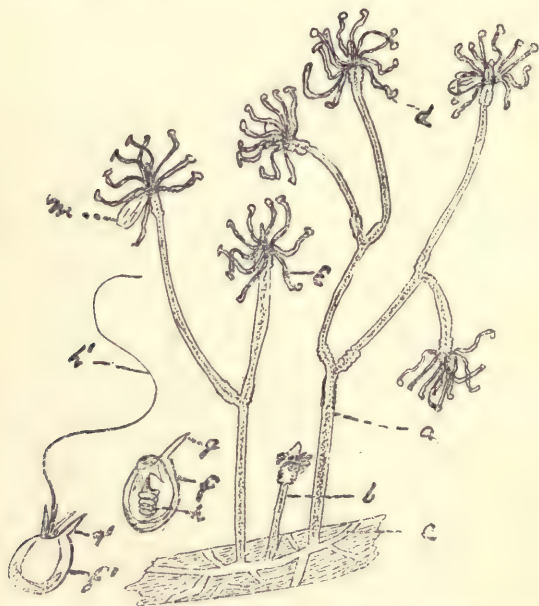


Figure 3.—A Littoral Animal. *Pennaria Tiarella*.x $\frac{1}{2}$

(a) expanded (b) contracted (c) Hold fast on a sea weed (d) Tentacle  
(e) Nematocyst (f) Same enlarged showing trigger (g) and stinger (h)  
(f) Same discharged.

Pelagic from which it differs in toughness and stability. The former have thicker skins and stronger hold-fasts than the latter. Abyssal animals are tough to resist pressure: Littoral are tough to resist the whipping of the waves on the rocks of the shore.

The hold-fasts or roots are common to both the animals and plants enabling them to resist the tidal currents and incessant wave action. For example, the polyp *Pennaria* (Fig. 3.), familiar to so many of you, enjoys no quiet hours. It is firm in tissue and fixed in position. The Medusa which springs from it is small and gelatinous. The corresponding jelly-fish of mid-ocean has no polyp with feet and is itself large and transparent. In fact the jelly-fish is so tender as to collapse completely if removed from the water. The Medusa and the jelly-fish are closely related; but one is free and clear as the open sea, the other fixed and fibrous as the choppy waves along the shore. The constant refrain on the beach is swish-swash, swish-swash, and it inspires and develops strength and stay-at-home qualities. The far deep sings to her children a dreamy, monotonous tune until with less of change comes less of character and less of strength.

When the tide is out the shore lies bare for some hours. The fauna and flora on the strand must migrate twice daily or get used to a dry time comparatively. The fish migrate, but the crustacea have become modified so as to stay out of the water until the moon brings back the waves. Accordingly Pelagic and Littoral fish are quite alike in general features, but the crustacea of the two regions are quite different. For instance, lobsters survive a considerable period if sufficient water is given to moisten their gills. When packed in seaweed they can be shipped often half-way across this continent with a slight loss of life, but the copepods, Pelagic brethren of the lobster, can stay out of water no better nor longer than can a catfish or a perch. A cocoanut crab will go inland three miles, climb trees and gather nuts, coming back to the shore only once in a fortnight. He is extremely modified however, having both gills and lungs. All coast forms are more or less changed to suit the whims of the wind and moon expressed in the tide.

Many strange bedfellows find themselves obliged to spend a period together, if pools be left in the sand by the retreating waves. All may be hungry and, that fair play may reign, each must be armed; accordingly Littoral forms are equipped with means of offence and defence. The anemone, usually large and soft, can shrink until small and hard enough to withstand a considerable blow and it always does so when disturbed by an enemy or left exposed by the tide. The *Sycotypus* or sea snail crawls

into his shell and closes the door after him. The *Pennaria* (Fig. 3) has a sting, sharp as a razor, which is carried in the tentacles. The lobster defends himself against his enemies by the well known method of the crayfish.

Briefly speaking, shore forms differ from their forefathers of the high seas in their better ability to resist the actions of the tides and wind. Shore forms are tough, can hold on fast, and can fight long and well.

A few variations in the general scheme of marine distribution may be of interest and may serve to correct any misapprehension concerning the universality of nature's operations. Pelagic, Abyssmal and Littoral, long and hard names though they be, do not cover the operations of the Infinite in populating the seas. Tropical heat is no small barrier to be accounted for. Animals and plants vary between the South Temperate and Antarctic regions as between the North Temperate and the Arctic, but the groups of the Northern and Southern hemispheres are quite distinct. The Equator is no imaginary line in this respect. Mark Twain may not have felt the boat jar when he crossed the great circle, but he passed into a new life region about that time. The fishes off Madagascar are reported quite unlike those off our own coasts. You may have read that the Phillipines are to furnish an abundance of fine cabinet woods of a new type as soon as the natives will let us cut them. Two different hemispheres demand two different life spheres.

Continents form less formidable barriers to distribution than does the equator, still species are somewhat different on either of the great land masses. The star fishes about Boston are *Asterias*, the common star, and *Ophiurida*, the devil star. The adults are about six inches in diameter and the arms are slim. The related form of the Pacific is a foot in diameter and the arms are little dissected. The Pacific form is thicker and more clumsy. Another example is the king crab or *Limulus*. The Atlantic species is smooth and black. His Pacific cousin is brown and crowned with spines. Differences on either side of a continent are considerable, but not so great as between hemispheres. They are usually only specific, seldom generic, and never extend beyond the family.

Marine currents must never be left out of account as factors in distribution. As our geographies taught us, the rivers in the



Ocean may bring northward warm water, profuse with the varied life of the tropics, or they may carry southward the water of the Polar circles laden with fog and iceburgs. This is well shown on our Eastern coasts where the Polar current flows as far as Cape Cod, producing a cold, raw atmosphere, then dips down and runs near the ocean bottom. On the south the Gulf Stream hugs the shore to Cape Hatteras, then swings off by the point of Cape Cod toward England, bringing balmy breezes in its train. From these two currents three kinds of fauna and flora result. One variety from Cape Cod north, another from Cape Hatteras south, and a third intermediate between these two capes. The line of demarcation for some species is quite distinct as in the blue fish which thrive on the south side of Cape Cod, but not on the north. One very warm season ten years ago, they ventured on the north side. The next season was less favorable and the dead bodies along the shore testified to their rashness. It is easy to collect certain forms in Buzzard's Bay, and impossible to find them along Martha's Vineyard. This seems very strange when the distance across the intervening neck of land is but a few miles at the most, quite often but a few rods. The currents make the difference.

To sum up, marine life is universally distributed, as Littoral, Pelagic and Abysmal. The variations geographically are caused chiefly by the tropics, the continents and the currents. The former is a vertical distribution, the latter horizontal; one is general, the other particular. Both are needed to explain the marine life of any sea.

We have shown how life originating on the high seas became modified as it distributed itself over the abyss and along the shore. Naturally the next step would be to show how life is distributed on the land. However, to do this successfully, it will be necessary to outline the formation of the continents (briefly) and then to show how the animals and plants got from the sea onto the land. You might think they crawled on, but they did not, they were pushed on as you shall see.

So far we have assumed a shore. We have spoken of a continental apron and an abyss. Of course there was a time when there was no apron and no abyss, not even a continent. "First the earth was without form and void." "And darkness covered the face of the deep." Finally light and land appeared. First there was the nebula more or less homogeneous. This cooled and shrunk and

wrinkled until the continents took shape. A specific illustration perhaps will make this idea clear. Let us take America as our example.

Long after the condensation of the waters from the world of cloud, and after the plants and animals of old ocean had their history well begun, the core of the earth began to shrink much faster than the crust, and low ridges gradually arose out of the deep. As an orange or apple too long stored shrivels and the outside folds, so cold wrinkles began to appear on the face of mother Earth, and her profile peeped from under the spreading deep. Our continent so raised was a triangular or V-shaped area included Hudson's Bay. The apex was southward and the relief above the surrounding ocean but a few feet. Rainwater flowed off this ridge southeast and southwest as it does still, carrying a vast amount of soil and depositing it far out off the continental apron. This wet debris piled up and piled up, softening the underlying crust by its moisture, serving as a thick blanket to prevent the radiation of internal heat, and weighing down more and more; until the crust, no longer able to resist, yielded and folded landward. The first mountain range was thus laid up on the south and east of this V-shaped area, a mountain range forty thousand feet thick. Vigorous erosion again began to tell on the new soft land, a new blanket was formed and folded, so a second range was added to the Laurentides.

By similar and subsequent erosions and foldings, North America has been built up toward the southeast and southwest. The constant cooling and shrinking of the whole earth has kept raising the land and making the mountains higher and higher, while the rain has been undermining their bases and tearing them down. So the continent has grown, ever marshy and formative at the borders, ever raising and hardening in the interior. Many salt lakes have been formed between the ranges at different periods only to be stranded and dried or rinsed out. By the rise of the coast large arms of the sea often became separated from the parent, forming salt lagoons which later became inland seas or salt lakes. If a considerable river chanced to run through a lagoon, a lake resulted. If the lake became clogged with detritus a marshy meadow formed. Continent-making by this plan is clearly an attested geological process and universally admitted. Perhaps the best proofs are the presence of original folds in

every mountain system and the abundant marine fossils imbedded in the rocks as they lie buried in the blanket of mud. Switzerland furnishes us with meadow forming lakes, and the petrified skeletons of the whale on the banks of Lake Champlain prove it to be among the number of the great lakes once salt but now rinsed fresh.

What has this to do with distribution? Simply this: as the land rose many animals and plants were caught in the seas and marshes between and along the ridges. As the water changed from salt to fresh the life changed also. This was a great test of endurance. Some animals gave up the struggle, some survived. Those poor unfortunates shoved high and dry on the mountain sides became fossils. A large number of forms near the coast adapted themselves first to brackish water, then to fresh water, and at last entirely to terrestrial conditions.

Four years ago Mr. J. E. S. Moore of the Royal College of Sciences, South Kensington, found jelly-fish and marine-like crustacea in Lake Tanganika, Central Africa. How did they come there? The Conservatives said these forms must have been made there for although of the sea in structure they never could have gotten two thousand miles from the coast into that lake. It may be all right to apply the theory of migration to whale skeletons on Lake Champlain, but it does not apply to "those jelly fishes." Curiosity was kindled to such a pitch that Mr. Moore was sent back to Africa to investigate and he has returned but recently. He demonstrates to the satisfaction of the Royal College that those jelly-fish and crustacea are similar to forms now living on the west coast, and that they came to Lake Tanganika when it formed the end of a long lagoon, extending through the Congo region. Centuries ago these animals paddled into a long sluice. They were caught as in a trap by the raising of the continent and their posterity have grown fresh with the lake waters. The case is similar to that of the whales with this exception, the Coelenterates adapted themselves to the new life and survived while the mammals did not and perished. The children of the jelly-fish still occupy the old homestead. How strange to find marine forms in unsalted waters at the center of a continent! They are weird ghosts haunting their fathers' former hunting ground.

As we have assumed that plant and animal life was created in the ocean alone, the transition from the water to the land must be



made perfectly clear, else we have no terrestrial life to distribute. I shall offer one proof more and one only: Why doth the busy little mosquito hunt a friendly wash-tub or rain barrel where she may lay her eggs? Why do the wigglers pass their life in water when their mother lives in air? Why must the frog be a tadpole and breathe for two years by gills before he can attain froghood and have lungs? Why do the thick-set lobsters and crayfish, so highly cephalized, have long slim larva like the adult shrimps? Why all this? Simply because heredity holds sway over the early lifestages. These forms are not far enough removed from their ancestors of the sea to be independent of water in their early life. Age and environment seem necessary to bring out the terrestrial characteristics because such have been so recently adopted. A frog must be a tadpole because his grandfather was. The mosquito must be a wiggler because forsooth his grandmother wiggled. The grandmother and grandfather wiggled all their lives, but the frog and mosquito rise above these transitory stages to the higher life, when one sits on the bank to croak, while the other flies past singing. First they are Baptists and then Presbyterians, Baptists from heredity, Presbyterians by training. Both stages are necessary. Each marks a step in individual history and also an epoch in racial history. Such in outline is the Embryological argument proving that terrestrial forms were once marine.

Our aim in this paper has been to induct a party of animals and plants from their ocean home to the great deep showing how pressure and darkness intensify some powers and cripple others: to lead a second band to shore explaining how the waves and tide develop endurance and pugnacity: to guide a multitude more through the upheavals and catastrophes of mountain making and to land them safe and sound on terra firma.

In a future number it may be possible to complete our itinerary by passing over the present continents and islands. So much for Precontinental Distribution.

The facts here set forth are substantially correct and certain while the theories are held subject to revision as new light appears. Both are mere faggots snatched from the dazzling blaze of the world's phenomena, yet by their flickering light I trust it is evident that distribution has been planned.

## THE PROGRESS OF THE CENTURY. AS A SYMPOSIUM.

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### I. COMPARATIVE PHILOLOGY.

A. L. WOLFE, PH. D.

One hundred years ago the study of Comparative Philology was in its infancy. Scholars were just turning from the fruitless effort to deduce all languages from Hebrew, and beginning to study tongues civilized and savage by scientific methods. The eighteenth century, never strong in induction, had been able but to amass materials for the nineteenth century to use; so it contributed word lists, rendered into 200 or even 300 languages, and at the very last added the reagent that should precipitate this turbid solution of facts as scientific knowledge.

This priceless discovery was the Sanskrit, the study of which inspired the poet, Schlegel, to apprehend the kinship of Latin, Greek and German to old Indian and Persian, and to weld them together by the term Indo-Germanic.

There was at first long and careful study of the principles of word-formation and of interchange of sounds, then a somewhat too eager grasping at universal laws that should explain everything, and again vast accumulations of new data, fresh sifting and weighing of evidence, and greater certainty of results. The greatest works of the young century were Bopp's Comparative Grammer, in which he demonstrated that theory of word-structure called *agglutination* (as if we should say "in-fa-nt-il-e" is a compound of five once distinct words), and Grimm's Teutonic Grammer, an exhaustive study of the inflection and phonology of all languages and dialects of German origin.

The middle of the century witnessed Schleicher's daring attempt to reconstruct the parent-speech and to show how the several languages were developed from it. Diez did for the Romance what Grimm did for the Teutonic dialects; Whitney, foremost American Sanscrit scholar and philologist, must not be forgotten;

Max Muller, no great original investigator, has been a wonderful popularizer of the science; and Brugmann's recent Comparative Grammar worthily crowns the linguistic achievements of the nineteenth century.

What then have these hundred years taught us? Language study has established a presumption of close blood relationship between nations widely severed. It has revealed in broad outline, the history of pre-historic days. It has laid bare early processes of thought and supplied the key even to the riddle of mythology. It has given us true criteria of etymology within each language, and revolutionized the study of classic and modern tongues. We now know that German *haben* bears but a chance resemblance to Latin *habeo*, while Sanskrit *panca* is the identical word which we write *five*. Bopp's agglutinative theory has been largely discounted, but not wholly abandoned. The homogeneous parent-speech is no longer sought. Roots are counted philosophical abstractions, rather than the earliest form of language; uncultured dialects have gained equal importance with the idiom of literature; the far reaching influence of analogy adds a new factor to the intricate problem; and the accentuation of our ancestors, a thousand years before they put pen to paper, is evoked to explain the exceptions to a phonetic law. The lines of language growth marked out by the laws of sound variation approximate. They do not coalesce. The primitive speech had wealth of dialect and of inflection, and was richer in both consonantal and vowel sounds than any of its descendants. Other tongues have not been neglected; linguistic study embraces the languages of all mankind, with physiological and psychological adjuncts, but the most notable results have been attained with the tongues of the Aryan family.

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## II. ASTRONOMY.

A. M. MATTOON, M. A.

The birth-place of Astronomy was probably upon the plains of Chaldea about 4130 years ago. But the advances made during the present century doubtless surpass all that was accomplished during the preceding 4,000 years. Nothing can be here attempted beyond an enumeration of the leading lines of activity. The very first day of the century disclosed the first known Asteroid, but



now more than four hundred others have been added to the list. The greatest mathematical triumph of the ages revealed the planet Neptune and his satellite, and the final years of the cycle have disclosed the baby planet Eros. The two satellites of Mars, the eighth and ninth of Saturn, the fifth of Jupiter and two of those of Uranus have been added to the catalog since the century began. Venus and Mars afforded close approximations and now Eros is giving still more accurate determination of the solar parallax and distance. The "Lunar Theory" has been developed and the gradual shortening of the lunar month has been detected. A glimpse is afforded us of the almost infinite magnitude of star space in the measured parallax and distance of nearly fifty stars. The moon's influence upon the equatorial protuberance, in causing the earth's axis to oscillate and consequently latitude to vary, has been shown but recently. Now we have maps of Mars and Venus. We have learned that the sun, unlike a solid globe, rotates with swifter axial motion, and in shorter period, at the equator than nearer the poles, the minimum being twenty-five and one-fourth days. Sun spots have been found to have comparatively regular intervals of eleven years between maxima. And now we find that Mercury and Venus keep the same face toward the sun, just as the moon does toward the earth. The Nebular Hypothesis as corrected and fortified by modern research is now quite universally accepted. The theory of slow solar contraction has shown how the heat is maintained without burning up the orb of day.

The relation comets sustain to meteors has been established. Star revolving about star, in clusters and multiples, has disclosed the existence of systems in far-off space. Tens of thousands of Nebulae, those wonders of embryonic stars, are being studied and are giving up their secrets. Something begins to be known of variable stars and the cause of their changing brilliancy. Photography has many uses in studying the sky. One instance must suffice to show its value. A picture of a region in the Galaxy only two degrees square showed 400,000 stars. But probably the most amazing line of study is that conducted by means of the spectroscope. By its use we identify the chemical constituents of stars even so distant that their light may have been fifty centuries in reaching us. -

## III. PHILOSOPHY.

C. B. M'AFEE, PH D., D. D.

No one spirit has ruled in philosophy during the century. The most marked new influence has been the introduction of evolution. Issuing from the scientific sphere, it has affected philosophical thought. The strongest influences have come from Germany, as during the former century. The Scotch school came to its full growth about midway, and American schools, principally in ethical lines, came to light about the same time in the century. The strife between idealism and realism is still on, with one rather promising attempt to mediate the two. The most systematic attack on metaphysics ever made has occurred during this time, and that it has come to so little has encouraged the devotees of philosophy. An effort has been made to restate philosophy in the terms of science, with only qualified success. This has come out of the great development of the empiric and inductive method. Physiological psychology has run a rapid course, and has not yet ceased to be called the whole of psychology in some quarters. For the most part it has been cordially recognized as furnishing much useful data for the study of psychology, but many have insisted that it stops just this side of the study itself. The same influence has been felt in ethics, in the strife between an experiential and an intuitional ethics. Some attempts have been made here, as elsewhere, to explain away the antagonism, with the result of swallowing up one theory by the other. There can be no doubt that at the present time the study of pure philosophy is reviving.

A few names will bear out the general statement just now made. Dugald Stewart was 47 years of age when the century began, leaving his chair in Edinburg in 1810, dying in 1828. Sir William Hamilton, "the most conspicuous figure in the history of English philosophy of the century," was 12 years old when the century began and died in 1856. His philosophy of "The Conditioned" was best opposed in ethics by Henry Calderwood, died 1881, whose statement of the intuitional ethics is the best extant. James Mill was 27 years old when the century opened, and his son, John Stuart Mill, was born in 1806. Prevalent utilitarianism is the work chiefly of the latter, his contributions to other departments than logic and ethics being inconsiderable. The elder Mill died in 1836, the younger in 1873. Herbert Spencer was born in 1820

and still lives. His task of rewriting philosophy in the terms of scientific evolution has been extended and interesting and unsatisfactory. He has still a large following.

Kant died in 1804, 75 years old. His influence has been felt beyond any other one thinker. Hegel was 30 when the century opened, dying in 1831. His American influence is traceable to Dr. W. T. Harris and his St. Louis school of Hegelian prophets, with the *Journal of Speculative Philosophy*. Schopenhauer was 12 when the period began, and died in 1860. Herbart was 24, and died in 1841, influencing pedagogy more than speculative philosophy, having much credit in both. Auguste Comte was born in 1798, and died in 1857. Positivism is oddly called a philosophy, with its definite declaration of the impossibility of metaphysics. However it has satisfied some people. Schelling, 25 at the beginning of the century, had for his task the development of the Fichtean idealism, and died in 1854. Herman Lotze, 1817-1881, has given the most feasible hints of mediation between idealism and realism, following Leibnitz part way, opposing Hegel, and developing his own realistic idealism. His best exponent in this country is Borden P. Bowne of Boston University.

Bare mention can be made of the American thinkers who have developed though not originated philosophical theories, chiefly in ethical lines. These include, Presidents Noah Porter, Asa Mahan, Mark Hopkins, James McCosh and Charles G. Finney, during the days when college presidents were scholars rather than administrators. Others could be named in a fuller sketch.

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#### IV. ENGLISH LITERATURE.

J. HAMILTON LAWRENCE, M. A.

The life of every successive age is mirrored in its literature,—its great books. If every record of the daily work and national life of the English people during the last one hundred years should today be destroyed, the essence, the spirit, the vital and important part of that record could be read in its essays, its songs, its dramas, and its ballads. In its poetry and prose, the marvellous development of practical science, the wave of industrial expansion that has followed in its wake, the increase in commerce to a degree never before imagined, the mighty strides in educational reform, political equality, and religious methods, are set down and



given their ethical and spiritual significance. England's literature of the nineteenth century has been, as it were, the interpreter of the material and the practical in terms the ideal.

The current of this literature may be roughly said to have flowed through three distinct channels, or, to change the figure, its spirit has manifested itself working under the inspiration of three different purposes.

The first movement, of course, was the Romantic, finding its beginning and its culmination in the first quarter of the century. In 1800 appeared Wordsworth's Preface to the "Lyrical Ballads," which has been called the manifesto of a new movement in literature. Scott, Byron, Wordsworth, Coleridge, Shelley, Keats in poetry, De Quincey, Hazlitt, Lamb, and Leigh Hunt in prose, all sought to free the human spirit from the enthralling yoke of the understanding and, in consequence, ran riot in the joyous freedom of the imagination. Consistent with the revolutionary force of the age, the Romantic spirit sought the Ideal without regard to law, order or authority. During the second quarter of the century and part of the third, the writers, while inspired by the same high ideals as their predecessors, sought to accomplish the end in a more common sense manner. The fundamental characteristic of their writings has been said to be "a persistent striving to secure a synthesis between the Ideal and the Actual." Arthur Clough, Mrs. Browning, and Matthew Arnold in poetry, Carlyle, Thackeray, and Eliot in prose, have all, in different ways and under different forms, attempted this mediation. The third period began approximately in 1860 and may be most conveniently called the Scientific period. Tennyson and Browning, although much of their poetry bears an earlier date, are distinctly typical of this spirit. While the one is apparently more closely in touch and sympathy with the scientific discoveries and advances, still both reveal in their songs the faith, enthusiasm, and love for law, which are of the essence of science. The poets and prose-writers of superior merit of this period have been many but in the two mentioned do we find the type and the glory of the closing century. The problems of the present life in their relation to the future one have been the burden of their strains, and their answers have not been wild and impossible with the Romanticists, or vague and hesitating with the post-Romanticists, but clear and strong in their conviction.

To appreciate what the nineteenth century has given us in literature imagine yourself in a library on whose shelves cannot be found Scott, Byron, Keats, Wordsworth, Macaulay, Arnold, Browning, Carlyle, Thackeray, Dickens, Eliot, or Tennyson. On the board of his literary feast, the eighteenth century reader would indeed have found his Spenser, Shakespeare, and Milton, but to us it would appear to be very meagerly spread in contrast with the rich and varied courses that are a part of our banquet.

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#### V. ARCHAEOLOGY.

J. E. M'AFEE, B. D.

The spade is the mightiest of them all. The nineteenth century historian of antiquity has a rough, bronzed hand, first inured to the use of the pick and spade before it has presumed to wield the pen. And much of the pen work of preceding centuries since the ages of antiquity themselves has needed to be re-done. There have been old things ever since the year two, but our century is the first to discover what they mean. The middle of last century they found Pompeii, and desultory diggings were made, but the French were catching their breath again after Napoleon when they, the first, really discovered what was there. Some of the Rome of the Caesars has always been high and clean out of the dirt but our century has found almost the best part underground. The pitiful, wrecked Acropolis of Athens has stood through the ages as the archaeological monument, the impossibility of burying it proving its ruin. Yet ancient Greece also has been discovered only in our century. A waste for ages, now, from the Troad to Elis and from the old oak stump of Dodona to Crete, Greece is aglisten with marbles and bronzes that knew the touch of Praxiteles and Phidias and their disciples,—aye! some of the finds were antiquities when Agamemnon and Nestor were youths. Egyptology is a word of our century. It is but just more than a hundred years since Napoleon caught the leer of forty centuries under the pyramids. It was a leer: its meaning he and his contemporaries little understood. Egypt's pyramids and necropolises have not yet given out all their secrets but it is only in our century that the little has leaked out. In the valleys of the Euphrates and Tigris—Assyrian and Babylonian history is being rewritten every

few years. The world is just now holding its breath waiting to learn what Professor Hilprecht has in that fat ulster pocket. The spademan has been only less assiduously at work in lands other than those of classical and sacred history. If there is a people on the globe that is not reveling in its own archaeology it is the Dahomeyans who are fully occupied still in gleeful revel over their new red-and-yellow breeching. And all this though our science was at the opening of the century so sickly an infant that its name alone well-nigh smothered it. The century closes with the science in the keeping of not a few isolated savants, but a broadly disseminated guild carries on systematic and scientific work in almost all lands. Endowed schools of four or five nationalities at Rome, Athens, Jerusalem and elsewhere are only centres,—nay! are only the outposts: the bases of operations are the breath-taking museums of Europe and America. Nor should it be overlooked in even so short a note as this that the archaeologists' energies have not been confined to the digging up of old manuscripts and yellow marbles: they have been digging up old men as well. At the close of our century we stroke our beards with far more dignity than did our fathers of the 18th, in the deepened consciousness of our antiquity. In 1800 Adam had but just died. His clay has mouldered by myriads more than a hundred years since then. The archaeologists' resources are exhaustless. The end-of-the-cycle historian of the 20th century will tell how the nurses were but laying by the long clothes of our science during the last decade of the 19th century.

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## VI. THE CLASSICS.

ROY VERNON MAGERS, M. A.

If the popular opinion of the two classical languages were the true one in any proper sense, it would seem scarcely permissible to write of their progress. The coroner's jury of the *οἱ πολλοί* has long since announced that the Latin and Greek are dead, and the idea of progress in death is somewhat paradoxical, to say the least. Fortunately, however, the popular verdict is not so well-founded as to defy refutation, and there are many who believe that the classics are rather vigorous corpses.

Nevertheless, so far as the classic compositions them-



selves are concerned, there has not been, nor can there be progress. Homer, Sappho, Virgil, Cicero and the rest might very well say with Pilate, "What I have written I have written," for in their work itself no change is possible,--nor indeed is it desirable. Their genius consists in the very fact that they were able to record sentiments that voice the heart-throbs of men and women of every age and time. Homer and Virgil today are as vital, as full of meaning as in the days when Zeus reigned on Olympus and the Muses spoke in no make-believe fashion to the souls of the poets.

The progress, then, has been not in the classics, but in the handling of them. In this respect the past one hundred years have witnessed a notable advance. In the first place, methods of teaching have changed in this line as in all others. We no longer strive to have students learn Latin and Greek mechanically and by the quantity, nor do we teach them as mediums of conversation or vehicles of literary expression. The scholarly world no longer thinks it essential that a scholar should know the classic writers by heart and give his messages to the world in the language of Cicero. The purpose now, I take it, is not to give the students mere familiarity with the classics, but to lead them into as much as possible of their *meaning* and arouse in their breasts something of the "divine afflatus" that compelled the penning of those immortal compositions. It is appreciation that we seek to stimulate now, not knowledge alone. Hence I believe that we may say truthfully that the classics are even more vital to day than they were at the close of the last century.

Teachers of Latin and Greek have been much helped too by the work of philologists. Philology as a science has been created within the present century, and it has made an enormous contribution towards the better understanding and hence the better teaching of the languages with which its researches have been concerned. In like manner the archaeologists have aided, digging from the dumb earth itself the treasures of art and literature that speak in ringing tones of the culture of Rome and Greece.

I would not close without reference to the valuable work of editors and publishers, which has made the classics as attractive externally as the modern novel. There can be little doubt that this has done much toward popularizing classical study. Here,

as elsewhere, the printing-press has shown its power in a most beneficent manner.

Upon the whole, the course of the past one hundred years has demonstrated quite forcefully that though the classics may be fixed and changeless in form, their spirit is fresh and will bloom forever.

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## VII. NATURAL SCIENCES.

H. A. DEAN, A. B.

The progress of the physical sciences in the last hundred years has been wonderful. Whatever knowledge of natural phenomena the world may have possessed had been buried for ages in the ruins of Egypt. And not until the beginning of the nineteenth century had scientific investigation begun to emerge, from its long interment, into the light of friendly toleration. A noble start had been made in the eighteenth century and many of the great achievements of the nineteenth are only an improvement of the means whereby the great principles previously discovered might be applied. But even these improvements are no small achievement. Steam in its crude application to the vehicles of 1787 gave but a poor result. Applied by nineteenth century science it drives the monstrous locomotive across our country with a possible speed of seventy miles per hour. And the mighty greyhound of the sea shows that the deep presents no barrier. While by means of steam, force is applied wherever it is needed. Electricity, that mysterious unused force of the ages, has yielded to the investigations of this same science and has become the slave of man, serving him in every walk of life. But the greatest achievement in the progress of the physical sciences is the establishment of the doctrine of the conservation of energy by Dr. Joule. By it the perpetual motionist has been fatally discouraged and effort toward the impossible has been turned toward the possible, while the sun has been given proper credit for his work. The physicist and chemist of today have an added purpose in pursuing their investigations. They are no longer regarded as mere victims of curiosity, whose indulgence in a black art gives advantage to the spirits of evil. Instead they are recognized as benefactors of humanity both intellectual and physical. The laboratory is no longer a place to be shunned as dangerous to the fu-

ture peace of the soul. But the artist, the physician, the mechanic, and the engineer acquire knowledge there which they may go forth to apply for the good of humanity. Nineteenth century science received the idea of steam power; it gives that power applied at the will of man: it received the electric toy; it gives the mighty dynamo: it received the tallow dip; it gives the arc light and acetylene gas: it received the hand printing-press; it gives the typesetting machine and the Hoe cylinder press: it received its news by watch fires and slow messengers; it gives it by telegraph and the lightning express: it received the fan and salted or dried food; it gives liquid air and a vast field of possibilities. Standing at the close of so wonderful a period of the world's progress, wherein the mysteries of the astrologer have been cleared away, and the wildest dreams of the alchemist far surpassed, one hesitates to doubt any prophecy of the future.

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#### VIII. AMERICAN LITERATURE.

H. S. VERRILL, M. A.

Literature in America became beautiful shortly before 1825, when in one year Bryant, Irving and Cooper stepped forth from among us to prove to us and to the world that our natural scenes are as majestic, our rivers as romantic, our life as full of story as the island across the sea. Webster said at Bunker Hill, June 17th 1825, "In a day of peace, let us advance the arts of peace and the works of peace." The next quarter century was our reply. 1821-1825, the Era of Good Feeling, is the spring-time of our American literature: 1825-1850, the summer-time.

The summer came on gradually, however. Channing and Everett warmed our hearts to read the classics, first. For, Homer and Vergil are suns to him who would write beautifully. That was our renaissance and took half the summer. It took half the summer to get our American scholar warmed up, but after that he was a centre of radiant heat himself. In 1837 Emerson told "The American Scholar" what he should do with himself and his knowledge. That very year appeared Hawthorne's *Tales* and Prescott's *Ferdinand and Isabella*. Longfellow followed with *Hyperion* and *Voices of the Night*. During the forties Lowell was near squaring the circle of poetical ambition with the *Vision of*



Sir Launfal, Bigelow Papers and Fable for Critics. Those were beautiful, warm summer days. Poe was making music of melancholy, but sadness is no longer sorrow when it's sung. Not for nothing was Thoreau keeping his cabin in the Maine woods on nine cents a day, and Bayard Taylor footing it along the Rhine with a farthing more.

But American Literature has its autumn also. Already before the summer was quite over, the cold, stern winds were blowing. In 1849, Whittier called out the change of season with "Voices of Freedom;" and month by month the cry of Uncle Tom grew clearer and more cutting. After 1850 was frost-time and such times are often nipping times for literature. We stood the change bravely. It only brought out our color in richness. Patriotism kindled the burning lyrics of Holmes and inspired the noblest odes of Lowell. In 1863, the midst of the conflict, Edward Everett Hale wrote "A Man Without a Country" which stirred the nation deeply. It is an example of that form of literature, the short story, which we in America have brought to a perfection all our own.

The last quarter century, 1875-1900, is our winter-time of American letters. It is a time of hard work in every field. Howell's *A Foregone Conclusion* came in '74, Stedman's *Victorian Poets* in '75, Mark Twain's *Tom Sawyer* in '76. We are a large country now and each region offers its contribution. From Bret Harte in the Rockies to Chandler Harris in the South, from Miss Johnston in Virginia to James Lane Allen in Kentucky, to John Musick in Missouri, every state has its novelist, if not its poet. These were read about the winter fire, and listening to the whispering of the wind in the chimney and the whistling of the wind under the eaves, we startle with the echoing lines, as

"The trumpet of a prophecy! O wind,  
If winter comes, can spring be far behind."

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#### IX. EDUCATION.

L. M. M'AFEE, M. A.

Our Public School System is, in final analysis, the product of the last half of the century. The recent report of the Commissioner of Education shows that almost 16,500,000 of our possible

72,500,000 population are now in some of the varied educational institutions of our country. The increase in attendance is more than 500,000 over the preceding report. Nine-tenths of the pupils are in the public schools, elementary and high. The kindergarten has found or made a place for itself. While yet in a sense in its infancy, the grand possibilities cannot be denied. The growth of Public High Schools and State Universities is the natural and necessary sequence of the lower or elementary schools. Using round numbers the expenditure for these schools was \$194,000,000 in 1897-'98, a gain of 186 per cent during the last three decades. The per capita tax is \$2.67. The per capita outlay is \$18.86 per year. The average attendance upon school for each person in our entire population has increased from 3.36 years of 200 days each to 5 years since 1870. Private and denominational colleges and universities are in the swing of the educational movement. The first decades of the century saw the needs of these institutions met by gifts of tens of dollars. Later they grew to hundreds and the closing decades see them met only by the bestowment of hundreds of thousands. During the year ending June, 1898, there were bequests made amounting to \$8,000,000. The possibilities of the extension of such institutions are measured almost entirely by the means available for accomplishing the ideals in the minds of those who control them.

The fact that a man is a unit of parts is recognized in the provision for the education of his physical powers. Manual training has come to stay. Laboratories or shops are being equipped in many of the cities. This but paves the way for their finding a place in the smaller places.

Attention is given the sanitary conditions of the school buildings and grounds, which diminishes the occasions for disease. One normal school president has ventured the assertion that three-fifths of the pupils are less liable to disease from unsanitary conditions in school than at their homes. The text books, from the First Reader grade to the most technical of University subjects, have shown marked improvement. It is true the searcher after truth should be above local conditions, but they do have their effect. The eye is the mind's best friend. In no advance of the century has this friend had a larger help than in the pleasing page of the current texts. The clean paper, bold outstanding type, with varying styles of type as the subject matter demands, wider

margins and the freer use of "leads," illustrations of a high character that really illustrate, all add to the beauty of the page and to the ease with which the truth is perceived and applied.

The opportunities for specialization in almost any line of study characterize the closing years of the century. Laboratories and their use in class-room instruction is in the right line of all-around development. Libraries are the common rather than the unusual factor. The smaller districts even are using them to the profit of their pupils. Physical training as characterized from manual, is worthy of note. The aesthetic element in man is being recognized. Works of art are found in school and lecture rooms as never before.

Were other evidence of progress wanting that of education alone would characterize the nineteenth century as the grandest yet given to men.

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#### X. PAINTING.

P. P. BOYD, M. A.

The opening of the nineteenth century found European Art filled with the revolutionary spirit of the times. The church had been dethroned from her patronship; the religious motive had ceased to be supreme. From the general seriousness of the Renaissance artists had swung to the extreme of frivolity. Satiated with this, France, the leader of the larger part of Europe, had welcomed David and his serious, objective, form-worshipping, color-despising Classicism. But again one extreme followed another. Only twenty-five years of this century had gone when art was swept off her academic feet by the belated thought-movement, Romanticism. Classic objectiveness, repose, form, gave way to romantic subjectiveness, passion, color. After another twenty-five years two other distinct movements appeared. One was Realism with its single subject nature, and its one aim exact truth. The other was the great English movement Pre-Raphaelism, which was an attempted return to the religious simplicity, sincerity, and carefulness of the fifteenth century Italians. These four great movements of the nineteenth century by no means exhaust the list. France and her followers had other, minor schools; Germany and Holland in their greater seclusion had theirs. We can say however that in general the tendency has been toward a gradual disintegration of



the pronounced national schools and the substitution of an extreme individualism. And this is what we should expect when we reflect that minds that are both active and free, show the greatest of diversity.

One hundred years ago there was no American art. More pressing questions than those of aesthetics filled the minds of the men who banished wildernesses and founded states. But the growth of a nation and the increase of its prosperity have always called forth a healthy and vigorous art; and this strenuous life of the early days was making possible a future era of artistic greatness. Not until after the trying times of the Civil War, however, did there come a period of national repose wherein art might blossom. The Centennial of 1876, stimulating native talent by its large collection of foreign paintings, inaugurated the new period. The succeeding twenty-five years have been years of marvelous progress. It is a great achievement to have shown in such a short time that the American, despite his environment of "steam engines and cheap calicoes," is still able to lead in art as well as in artisanship. Landscape and figure are both our glory. In engraving and in all the various methods of reproduction we are the acknowledged leaders. In pen work and in general illustrating no other nation approaches us. And these things are but prophecies of the future, for the American nation is on the advance and American art will not reach its climax until the days of fullest national maturity.

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## XI. RELIGION.

C. B. M'AFEE, PH D., D. D.

The distinctly religious Sunday School, with voluntary teaching, dates from 1803 when the London Sunday School Union was organized. The American Sunday School Union was organized in 1824, and under its leadership the first national convention was held in 1832. The first world's convention was held in London, 1862. Various uniform lesson systems were in use in different parts of Christendom during the earlier half of the century, but it was in 1872 that the present international series of lessons was inaugurated. The entire and voluminous literature of the Sunday School is the product of the century.

The Young Men's Christian Association was organized in

London, 1844, and in Boston, 1851. The International Committee was organized in 1866, and under its leading the work has extended to the whole world. The College department gained early recognition, and has led to a federation of the Christian students of the world. The Young Women's Christian Association was organized in 1851. Its work is now world-wide. The Young People's Society of Christian Endeavor originated at Portland, Maine, in 1881. The Student Volunteer Movement for Foreign Missions grew out of a student conference in Northfield, Mass., in 1885. It has directed the attention of the students of most of the colleges of the country toward the "regions beyond."

The century will be known as one of missionary interest. A company of students met under the shadow of a haystack near Williams College in 1806, Samuel J. Mills being a leading spirit. They there banded themselves together into a missionary union. Out of the movement then started came the American Board of Commissioners for Foreign Missions in 1810. It was the first American missionary society, preceded by several English societies and followed by scores in America and elsewhere. Most of the countries of the world have been opened to Christianity during the century, none being now closed, and few being opened at the beginning. The Ecumenical Conference on Foreign Missions in April, 1900, was a fitting climax of the century's work.

Several periods of revival are to be noticed. From 1797 to 1806, a revival of great power spread through the South. From 1826 to 1835 revivals were general, under leadership of Nettleton and Chas. G. Finney. The latter remained a leader until 1860. The great revival which began in New York City in 1858 was very intense and continued for many years. Mr. Moody's work succeeded it directly. He no doubt spoke to more people in behalf of Christ than any other one man in the history of the world. Mr. Spurgeon's history is a phenomenal one. The comparative recent development of popular gospel singing has influenced religion deeply, itself being an outgrowth of religious emotion.

The institutional church, settlements in destitute portions of cities, federations of churches and innumerable charities are new expressions of the religious spirit of the times. In outward expressions that spirit has been more pronounced as the century has proceeded. It has never seemed so healthy and sane as today.

## XII. BIOLOGY.

M. C. FINDLAY, M. A.

Biology began with the nineteenth century. The term was first used almost simultaneously by Lamark the Frenchman in 1801, and by Treviranus the German in 1802, designating the life studies Zoology and Botany. Since the days of Aristotle these branches had been included with Geology and Mineralogy under Natural History. This century marks the breaking of the old bond and the formation of the new. Formerly there was Natural History, now Biology. Zoology and Botany still occupy distinct and larger fields but they have assigned many of their common and broader facts to Biology. As a life study, Biology has come to include more than either of its original components dealing in their facts together with many general principles gleaned from more special departments such as Embryology, Bacteriology, and Medicine.

The earlier half of the century is marked chiefly by the classification and description of forms. Lewis and Clark started across this continent in 1803 collecting a multitude of new animals and plants, giving an impetus to this branch of the work. Forest trees and mammals receive most attention because most closely concerning man and his wants. Francois Marchaux of Versailles and John Torrey of Princeton are representative botanists of this period. Dissections, especially of the human body, began to be practiced but strong prejudice prevailed. Bodies had to be imported or stolen at great risk. It is said one cadaver had to serve Harvard for a year in the '30's. Collection and classification first then, still proceeds. Between 1889 and 1899 no less than 60,888 new insects were catalogued. The present invasions of the Caucasian into the tropics bids fair to stimulate biological discovery as much as the finding of America. The new field is much smaller but the facilities for study are infinitely better than a century ago and the net results will be large.

The second era was one of smaller discovery but greater speculation on the material found. In 1842 Asa Gray brought out his Botanies, giving publicity to the Development or Type Theory which recognizes that all parts of the flower are but modifications of the leaf. A little later Darwin and Wallace, the same year, thought out the principle of material development in nature.



This will stand the crowning biological and philosophical fact of the era. Evolution, as the theory is named, gave the theme of Biology, "The Unity of Nature." From 1859, the appearance of the "Origin of Species," research became more connected and penetrating. Soon Cope showed the relation between the living and fossil Vertebrates, Bessey began the study of Plant Physiology and Marshall the enlargement of Embryology. On the Continent this period is represented by Lang, Claus and Goebel.

In the past few years the study of pure Biology trends along the line of environment and use. Oecology is made prominent by Coulter of Chicago and Atkinson of Cornell. Nature study is gaining ground especially in the Eastern States. Vivaria and conservatories are becoming more common and are of a more serviceable character. They make it possible to study animals and plants at such times as they cannot be seen in the field and many foreign forms are thus made accessible. The present is giving us many new ideas of relationships. The old fields are being worked more carefully if there is any reason to believe light will be thrown on any mooted problem respecting the development of any body or any thing.

Under applied Biology can be placed the work of Pasteur. By finding the antidote for Pebrine, the silkworm destroyer, he saved France millions of dollars annually. The introduction of the proper moth into California has made fig culture possible in that region. Formerly the figs would not set because they were not fertilized. Our government bulletins are bristling with the conquests of Biology over nature. Anaesthetics and antiseptics are a product of the last half century. The introduction of vaccine alone has fully justified all the time ever spent on studying animals. Prior to 1800 the annual death rate in England only from smallpox was 700 in every 10,000. Since 1800, when vaccination came into vogue, the death rate has been 25 or 30 per 100,000. Many of the men who made these results possible were physicians as well as biologists, nevertheless Biology needs offer no excuse for being.

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### XIII. CIVILIZATION.

T. G. BURT, PH. D.

Carlyle once said: "The eighteenth century had no history, it was a century soopulent in accumulated fallacies." Whether or not

that be true, even the most pessimistic must admit, I think, that the nineteenth century has been characterized by activity and accomplishment. True the twentieth, like the nineteenth, opens with war. But how different the wars! Then it was Europe against France,—monarchy against the rising spirit of democracy; now it is Europe and America against Asia,—Christian civilization against Confucian barbarism.

The nineteenth century opened in gloom. Before anything positive was possible much demolition was necessary. Eighteenth century fallacies, mere ghosts, made hideous the dawn of the nineteenth. These ghosts had an influence far above their real worth for they had once been powerful in their own right. Indeed to some they still seemed to be the *real*, while the infant institutions were thought to be ideal, were feared to be Utopian, and, by many, were suspected of being unworkable.

Thus feudalism, dead long before of Crusades and firearms, was still at large and ghostlike stalked the earth to terrify unwitting mortals; the Holy Roman Empire had been a fact in history for more than a thousand years but even at the dawn of the nineteenth century it was empty of meaning and void of value, yet its spirit was still “unhousel’d, disappointed, unanel’d;” absolute monarchy, staggered by the persistent onslaught of democracy, was then but just entering the ghostly realm. These fallacies have been brushed aside. Patriotism and nationality have superseded World Empire; individual and social equality, based upon rectitude have supplanted feudal exclusiveness; democracy has displaced absolutism in America and to a large extent in Europe. The steps which mark the progress of civilization during this century may cross and interlock in a most confusing way but it is yet possible to point out the following movements.

First, the religious revival of the eighteenth century, hand in hand with intellectual activity of that period, prepared teachers and statesmen for the new era about to come, and they were the first to feel the need of popular education. Hence the schools of today and the compulsory education which exists in so many lands.

Second, this advance in learning led men of all ranks to doubt the legitimacy of the spectral institutions of the past. Thinking men began to ask: “Whence these special privileges? Why this inequality?” Neither feudalism nor monarchy could answer,

therefore democracy asserted the right of each man to rule and so the Utopian views of the Revolutionary days have been more than realized.

Third, even an imperfect conception of democracy soon led men to see the viciousness of human bondage. Consequently the nineteenth century has struck the fetters from fifty millions of slaves,—in England in 1834; in Russia in 1860; in the United States in 1863.

Fourth, as a natural result of the growth of this democratic spirit there has arisen in most lands a strong, intelligent patriotism which has made for itself an abiding place in the new nations which have been formed. Greece, Italy, Germany, and Brazil, to say nothing of the smaller ones, are the work of this century.

Fifth, general education has resulted in discoveries and inventions and these in turn have revolutionized manufacturing and commerce. In 1800 New York was further from London than Hong-Kong now is. It then took six weeks to cross the Atlantic, six days will now suffice.

Sixth, with changes in communication and commerce thus made necessary and possible there has occurred in most lands a re-distribution of population. Towns and cities have gained a new importance and the municipalities of today threaten to become of more relative importance than the Hanseatic towns once were.

Seventh, with intelligent working-men massed in these great centers, labor organizations have become possible so that the common toiler can now get a dignified hearing for his just complaints.

Eighth, and with all the rest, morals have advanced the most. The nineteenth century has been the heroic age of the Christian church. With a sublime altruism she has reached out a helping hand to all the world—not as of old when armored knight, with sword and battle-axe, cut down all who dared oppose the cross, but in the real spirit of her great Head. Perhaps the greatest movement of the century has been that of Christian missions. Men begin to realize that there is something in that poetical phrase, “the brotherhood of man,” and we trust that with the vantage thus attained, the 20th century may make for the amelioration of mankind, the world around.



## XIV. HIGHER EDUCATION FOR WOMAN.

MARY B. BARRETT, M. A.

Dr. Gregory in his book "A Legacy to His Daughters," which seems to have been regarded as a standard work on female propriety at the end of the eighteenth century, uses these words: "Be cautious even in displaying your good sense; it will be thought you assume a superiority over the rest of the company. But if you have any learning, keep it a profound secret especially from the men, who generally look with a jealous and malignant eye on a woman of great parts and a cultivated understanding." Of course when such a view was practically universal, higher education for women was undreamed of.

The last half of the century just closed has witnessed a revolution of this sentiment. Now a woman not only need not fear to "display her good sense" but she may take a full college course, and post-graduate work to the extent of obtaining any degree bestowed upon men; some few have won world fame, notably Mrs. Somerville and Madame Kovalewski in mathematics.

This opening of colleges and universities to women not only in America but in more conservative Germany, is perhaps the most evident sign of woman's progress, but the progress has gone on in other lines. For women on whom the burden of wage earning falls there are now many avenues open and many new opportunities. She was limited a hundred years ago save in a few rare instances to sewing, domestic service, and washing. Aside from the poor remuneration that these employments offer, they are very severe in their physical effects. Yet even a refined, cultured woman had no better resources. Even teaching was not considered proper for a woman. Now however, there are open to her not only teaching as an eminently respectable occupation, but stenography, type-writing, clerking in stores, and several other kinds of work more pleasant and more remunerative than any thing possible formerly.

And for the enterprising woman there are no limits, she may be a reporter, edit a paper, practice medicine or law, or do almost anything which she has the ability to do well. To be sure she still meets with some opposition.

One hundred years (or rather half that long) is too short a period for the whole world to change to a directly opposite opinion. But undoubtedly the women of our country are better educated, have better opportunities, and the wage-earning women especially have better chances and higher respect shown them than did their sisters of one hundred years ago.



The unusual length of the *literary department* in this number of the REVIEW has compelled the omission of many *Educational Notes* which would have been interesting and apropos just now. We regret this but it seemed wise thus briefly to review the course of the last century. The resume has been confined to a few great movements, while each writer has aimed to suggest only the essential steps made by the department which he has discussed.

It has been the constant aim of the editors to get before the reader, especially the student body, these facts, in outline, hoping that time will come when each will push the investigations here suggested to their furthestmost limit. If this much shall result, our purpose will be realized.

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The Christmas entertainment at Park College has long been under the immediate charge of the Senior Class. The ingenuity of the members of each class has been taxed from year to year in order that the interest and profit of the student body might be maintained. In accord with this custom, the class of 1901 presented a Christmas play, written and acted by members of their own class.

The scene was laid in Cashmere of India; the time was the beginning of the Christian era; the theme, the power and influence of the child Jesus, and of the expansive power of Christianity. The play, "Prince Kohladore," though written by five members, possessed a remarkable unity and the interest was well sustained throughout. The writers seemed to catch the spirit of the power of Christ and they portrayed it with no little skill. The play, when read, presents many fine passages, notably the "Song of Doubt," Act II and "Song of Triumph," Act V.

In the presentation all parts were well sustained; if any one deserves special mention it is undoubtedly that of the King of Cashmere, Rajistah, played by Mr. Chas. Pipkin, whose voice, bearing and actions were regal. He was King from start to finish. The play entire was printed in the *Stylus* for December.

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The visit of Dr. Frank Thilly, Dr. A. Ross Hill and Professor Olin Templin, of the Universities of Missouri, Nebraska and Kansas, and the address of Dr. Thilly occurred as suggested in a recent number of the REVIEW. Arrangements were completed for the annual meeting of the Western Philosophical Association at Lincoln, Nebraska, January 1 and 2, 1901. Dr. J. E. Creighton of Cornell University, will be a speaker on that occasion.

Dr. Albion W. Small, head of the department of Sociology of the University of Chicago, came to the College for an address on Saturday, December 8th. In the course of an admirable address on the aims and methods of Sociology, Dr. Small made a gratifying plea for the detached college as preferable to the University for undergraduate work. The much misunderstood lecture of President Harper on "The Small College" bears out his argument well.

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The most notable characteristic of English literature during the past century has certainly been the development of the novel. Scott, the painter of Scotland's scenery and life, Dickens, the revealer of the slums and the poor, Thackeray, the gentle satirist of club life and fashions, and George Eliot, the artist of English country life, have all by their keen understanding of men and women, by their poetic beauty of style, made English prose more vital, intimate and personal. When we condemn the indiscriminate reading of fiction with so much vigor, let us remember the place of fiction in modern life. We attribute the better condition of the poor and the middle-class, in a great measure, to the education and enlightenment which is becoming universal. But fiction has contributed to this enlightenment in two ways. By taking everyday affairs and the little things of life as its subject, it has aroused the interest of the masses and hence has made a nation of readers. But even before this the conditions of the poor were never known or appreciated until they were so vividly portrayed in the pages of the novel. When the people understood, the reform came. The novel, then, has played no small part in the life of the nineteenth century and deserves all honor.



## EDUCATIONAL NOTE.

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At Columbus, Mo., on December 18, was held a meeting of the librarians of the state for the purpose of organizing a state library association.

After a brief opening address by Mr. Jas. T. Gerould of the University of Missouri, a temporary organization was effected with Mr. F. M. Crunden of the St. Louis Public Library, as chairman and David C. Davies of Park College, as secretary. At the afternoon meeting Missouri Libraries were discussed under three subdivisions:

1. School Libraries in a paper by Supt. J. A. Whiteford of Moberly, read by Miss Nice of Moberly.

. Free Public Libraries, by Mrs. C. W. Whitney of Kansas City.

3. Traveling Libraries, a paper by Miss M. E. Perry of Louis, read by the secretary.

Miss F. E. Smith of the Carnegie Library of Sedalia, described "the best catalogue for a small library." Mr. Crunden read a paper prepared by Miss Helen Tutt of St. Louis, setting forth "The Need for a State Library Commission." "The Library Association; What it Should Be," was the subject of the paper by Miss M. E. Ahern of the Library Bureau, Chicago. At the evening session a valuable paper by Mr. Purd B. Wright, of St. Joseph, was read by Mr. Davies. The Question Box conducted by Miss Ahern led to an interesting and enthusiastic discussion of library methods and regulations. Mrs. Katherine Roberts of Trenton gave a brief account of the Trenton Library, which was the first library in the state to have a library building, this being an endowed library.

At the close of the session "The Missouri State Library Association" was organized with the following officers: President, Mr. F. M. Crunden, of St. Louis; 1st Vice Pres., Mr. Purd B. Wright, of St. Joseph; 2nd Vice Pres., Mrs. C. W. Whitney, of Kansas City; Sec'y and Treas., Mr. Jas. T. Gerould, of Columbia.

## THE MAGAZINES.

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### THE ATLANTIC.

The programme of *The Atlantic Monthly* for the coming year is sure to gain for it many friends and admirers. In addition to the serial stories now running, "The Tory Lover," by Sarah Orne Jewett, and "Penelope's Irish Experiences," by Kate Douglas Wiggin, a new serial entitled "Audrey," by Mary Johnston will begin early in the summer. The series of descriptive papers on "National Life" will be continued in articles on "Washington," "Texas," "The Mississippi Valley," and several dealing with representative American cities. The December number is notable for several hitherto unpublished poems by James Russell Lowell, a study of a "New England Town" by John Fiske and "Art in Language" by President Benjamin Ide Wheeler. In an article on "The Best Isthmian Canal," Henry L. Abbott gives the following as the natural advantages possessed by Panama over Nicaragua: (1) "Good natural harbors opposed to artificial ones. (2) A land route less than a quarter as long; a summit level to be surmounted of only about half the height. (3) Curvatures more gentle than on any existing or projected canal. (4) Far less danger from earthquakes than at Nicaragua; less rainfall. (5) And finally, location in a single country where every interest will favor the canal."

### OVERLAND MONTHLY.

The Christmas number of the *Overland Monthly* is one of the neatest and most attractive magazines we have seen. The first article is a superbly illustrated one on "Famous Madonnas in California." Harley P. Chandler writes of "The Southern High Sierras;" Charles G. Yale in an interesting manner describes the process of turning gold dust into coin in his article on "The Largest Mint in the World" at San Francisco. The reasons for the failure of "Official German Colonization" are well told by Poultney Bigelow. "The history of German colonization," he says "is a shut one—a thing of yesterday. After the Franco-German war it began, and from that day to this there has been a large and persistent outlay for colonial purposes, and though the government persists in announcing all kinds of advantages to those who settle on German African soil, cold facts remain that Germans will not go there unless as officials or soldiers under orders." He attributes these costly failures to official presumption and petty tyranny.

## THE DIAL.

*The Dial* is a semi-monthly journal of literary criticism, discussion and information that has not yielded to the great temptation of modern times in the way of yellow journalism in the form of attractive pictures and literary gossip. It has stood for certain sturdy ideals in literature and culture and in spite of the apparent desire of many readers for a discussion of "personalities and trivialities" it has steadfastly refused to furnish it. As President Jordan truly says, "*The Dial* has always stood for character. It has the old Puritan conscience on which everything that is lasting in our country is built. It is sane, wise, truthful; it is honest, hopeful and kindly." It is progressive but it advances along the lines laid down at the beginning of its history, not those demanded by frivolous readers.

## THE SATURDAY EVENING POST.

*The Saturday Evening Post* has increased in value although it has decreased in price during the past few months. The editors promise a weekly feast of good things that is very alluring, and if the issue of December 22 can be taken as a sample of what we may expect during the months of 1901 they have not promised more than they will give. In the issue mentioned is the first of a series of articles on political questions by Ex-President Grover Cleveland. These papers are the first expressions of Mr. Cleveland's opinions on current political topics since his retirement to private life and, of necessity, are attracting attention all over the country. In addition to the papers on political questions he will also contribute several for young men. A series that is hardly inferior to that mentioned in interest is the one by Ex-Comptroller of the Currency, James H. Eckels, entitled, "Tales of the Banker." The editorials are timely and to the point, the short stories new and striking. *The Saturday Evening Post* certainly deserves the success it is having.

## SUCCESS.

This young magazine which claims to have a worthy reason for its existence is living up to its name. During the last few months it has improved along all lines. Besides the articles on the special subject of "Success" it contains stories and contributions of general interest each month. Its illustrations are splendid and prove its boast that it is one of the best illustrated magazines of the day. Among its contributors are some of the most distinguished men and writers of our country. They announce that during the coming months articles will be published by John Wanamaker, Joseph Jefferson, Senator Beveridge, General Miles, Rudyard Kipling, Bret Hart, James Whitcomb Riley, Governor Roosevelt, President Patton, Newell Dwight Hillis, Lyman Abbott and others as well known.



## REVIEWS OF BOOKS,

### TWO AMERICANS.\*

There are few more picturesque characters in American history than Sam Houston and Stonewall Jackson. Both were Southern men. Both loved their country well but they considered their first allegiance due to the state of which they were citizens. Houston was born in Virginia in 1793. The family removed to Tennessee in 1806. He spent five years in the army and after resigning studied law. In 1823 he was sent to Congress and four years later became governor of the state. In 1832 he went to Texas and began his career there. At the time of the revolution in Mexico, he was elected commander-in-chief in Texas. He was elected the first president of Texas and was re-elected after the lapse of a term. On the admission of the state he entered the senate. In 1859 he became governor of Texas and when the state seceded he refused to take the oath to the Confederate government. He had been the leader of the Union party and was unwilling to hold office under the new government but was as unwilling to serve against his state. Like all the great men who gave their influence or acquiescence to the Southern cause, it was not the Confederacy but their *state* which claimed their devotion.

We are more familiar with the life of Stonewall Jackson. All must admire that indomitable will and firm purpose, that perfect integrity and conscientious life. In these two "Beacon Biographies" we find pleasant accounts of these men, short but full enough, and written in a way to attract and at the same time offer all necessary information.

### A STORY OF THE NORTH WOODS.†

A stranger can hardly pass a day in New York state without hearing something about the North Woods. And what a look of scorn he receives if he shows any ignorance of that ideal region. Most New Yorkers consider it to be the location of the original paradise in all its pristine glory, if one may judge from the way

\*SAM HOUSTON. By Sarah B. Elliott. 149 pages. 75 cents. Boston: Small, Maynard & Co.

STONEWALL JACKSON. By Carl Hovey. 131 pages. 75 cents. Boston: Small, Maynard & Co.

†EBEN HOLDEN. By Irving Bacheller. 432 pages. \$1.50. Boston: Lothrop Publishing Co.

they talk. Happily no one need ever again stand self-convicted by ignorance of that phrase, for *Eben Holden* is a book every one will read or will at least become familiar with its story. There is a richness of humor which is not surpassed, and a delicacy and wholesomeness not approached, by anything in *David Harum*. The other characters are pleasant and many are the beautiful scenes but the interest of them all clings round Eben Holden himself. What an unassuming, good-hearted, touching picture he makes! His last words sum it all up well. "I ain't afraid—'Shamed o' nuthin' I ever done—Alwuss kep' my tugs tight—Never swore less 'twas nec'sary—Never ketched a fish bigger'n 't was, er lied 'n a hoss trade, er shed a tear I didn't hev to—Never cheated anybody but Eben Holden. Goin' off somewheres, Bill—dunno the way nuther—Dunno 'f it's east er west er north er south, er road er trail; but I ain't afraid." It is one of those cases where we do not want or dare to say that there was not in life a real vision of the truth that makes one free even though the full bearing of the fact be unrecognized till the end. There is true pathos running through the story. Such is the necessary complement of real humor. Neither can be found at its best alone. Through it all, sorrow or joy, tears of very happiness or sobs from the breaking heart, Eben smiles with the smile of sympathy and sooner or later we know that he has sought to discover what could be done and has himself done all that was possible to bring happiness to those whom he loved. It is only once in a while that we find such a man—one who, in spite of peculiarities of nature and surroundings, rises near to the ideal relation to his lot in life; but there are a few such. It is but now and then that we are brought into contact with one of them as on these pages. There is an impulse to make more of our chances when we find how much can be made of so little.

#### A STUDY OF MODERN LITERATURE.\*

The majority of readers will feel that Dr. Wilson has struck the true note in this volume. We all regret the tendency of many otherwise great writers to an uncertainty and often antagonism in their attitude toward religion. This feeling is not limited to those who are religious, those who would be glad to see every

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\*THE THEOLOGY OF MODERN LITERATURE. By S. Law Wilson, D.D. 446 pages. \$3.00. Edinburgh: T. & T. Clark. Imported by Charles Scribners Sons, New York City.

book that is handed to the public built upon the eternal principles of Christianity. The present day can boast of an increasing sentiment against the ideals of literary art of which the tendency mentioned above is but an instance. On such a basis we welcome this sincere work. It is well to have brought before us a comparison of the underlying principles which, unconsciously as well as avowedly, are the basis of the work of the dominant thinkers of the past and those who are leaders today. In the introductory chapter the review of the undeniable tendency toward a loss of the religious sense in modern literature is carefully and strikingly made. Instead of the story in which sin is followed by suffering, and the writer, not always a Christian in the acknowledged meaning of the word, shows a real desire to save man from the folly of sin—instead of such purpose and achievement we are flooded now with novels from our strongest litterateurs which bid farewell to the least semblance of moral belief and in which their purpose, if there is any, is at right angles to the logical effect of the book. The author is unreservedly hard on Thomas Hardy and his like. But he is not too hard; such treatment is not imaginable. That tendency of which Hardy is the leader deserves far harsher criticism than has yet fallen to its lot.

In the several chapters on Emerson, Carlyle, Browning, Eliot, MacDonald, the Scottish School of Fiction, Robert Elsmere, Hardy and Meredith the study is careful, appreciative of power wherever it appears, and clear in its vision. It is too wide a view to be perfect in every detail, but the purpose must be commended and the execution is excellent. A man may well be proud of such a book, not only because it stands for higher ideals of literature but because it has made its protest along scholarly lines in the form of real literary criticism.

#### A NOVEL OF LOVE AND THE RELIGIOUS PROBLEM.\*

It is a question whether a minister has a place in a novel, for it seems to be harder to put a real one into a story than to create many an ideal villain. Surely most authors must have the chance of intimate acquaintance with more ministers than villains. Kaltenborn is consistently conceived and developed, for unhappily there are just such men, but it is sad to relate that when Darlington comes to ask whether Jesus Christ can do anything for such

\*THE DARLINGTONS. By Elmore Elliott Peake. 416 pages. \$1.50. New York City: M'Clure, Phillips and Company.



as he there is no answer of hope. It is a pernicious teaching that there is a bondage to inherited tastes against which no power can avail. But that is the only possible conclusion for those who are blind to the power above which has proved again and again that it can break any fetters when it is received into a life. That is the great disappointment in the best character of the book. Carol is really the central figure but there is a lack of unity in her development and an uncertainty of character which detracts from the impression. The study is careful in both cases, marked by assurance and strength.

The experience of the "speed" party is graphic and fearfully exciting. This and the other scenes in which Bert figures are terrible in their realism. Bert is an extreme character but not beyond the verge of reality though, we rejoice to feel, one of the few stragglers on the edge of the crowd of humanity. The greatest artistic weakness lies in the incompleteness of the close of the story. There are too many details in the life which Carol must lead after her choice was made that will intrude themselves in our thought. There is a sense of abruptness in closing the book just as the real development of the heroine begins. Of course that is another story but in some way this should have stopped sooner or gone on a little further. However, except for the real fault in the conception of religion which not only loses the chance to inspire the reader but spoils the best artistic effect, the novel is well written, strong in plot, original in much of its conception, consistently developed, and striking in its characters.

#### A LEADER OF THE LAST GENERATION.\*

Today when we have been talking so much about the election of a man to the Vice-Presidency who stands among the leaders of his party, a good deal has been said concerning the men who have held that position in our government before this. It is generally agreed that in the last fifty years two men have stood out pre-eminently in this position, Garret A. Hobart and Hannibal Hamlin. The life of the latter was picturesque. It was another example of our many great men who have worked themselves up, gaining their strength by hard work. As a lawyer, member of the legislature, governor, he was a leading figure in his state.

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\*LIFE AND TIMES OF HANNIBAL HAMLIN. By C. E. Hamlin. 637 pages, \$3.50. New York City: James Pott & Company.

Then in national life he commanded respect and admiration. He was a leader in the senate. His attitude there and his early joining the Republican party earned for him the unexpected and undesired responsibilities of the War Vice-Presidency. In a way seldom if ever equalled, he was in the confidence of his chief and the four years which they spent together then were unbroken in harmony. It was a mistake that Hamlin was not renominated, if we judge from a human point of view, but even a smaller number of us would have thought it best to remove President Lincoln so soon afterwards as the Ruler above deemed best. The very fact of Hamlin's undeserved desertion by his party adds to the satisfaction with which we honor a man who was simple, sincere, prominent in a position which has generally laid its occupant on a shelf. He was truly patriotic, ready to serve his country whenever duty called. There is the pleasure in reading this life which always comes from the study of noble men and the way in which the story is told does not in the least detract from the impression. The glimpse which we get into the great events of those years is delightful.

#### THE FOUNDER OF PENNSYLVANIA.\*

Every child is familiar with the name of William Penn. The story of his treaty with the Indians and the picture of the pleasant Quaker surrounded by his savage allies is clear in our minds. Farther than this very few of us have gone. That Penn ever was a boy, that as a man he was prominent in the English court, that he was an active preacher of the truth as it appealed to him, we have not thought. It is really a new man whom we meet in *The True William Penn*. It seems strange that there should be no authoritative portrait of a man like this. Such is the fact. Of the various pictures which are in existence, after all is said you may as well take your choice. The story of the old Admiral struggling for wealth and a title to hand down to his son only to find that son spurning titles and throwing in his lot with the despised Quakers, is pathetic. As a Quaker Penn was enthusiastic. With pen and influence he not only carried on the work which George Fox began but he it was who made possible the permanence of the movement. We find that Penn's writing was in a ponderous, tiresome style though at the time its influence was powerful. Some of his maxims are well worth knowing. Here is a fine motto for any time: "They have a right to censure that have a heart to help." And there is the best humor hidden in the truth of this warning: "Never marry but for love; but see thou lov'st what is lovely." No better model of patriotism could be asked for than this man, so often put in prison for his religious ways and through it all perfectly loyal to his country. A view of

\*THE TRUE WILLIAM PENN. By Sydney George Fisher. 392 pages. \$2.00. Philadelphia: J. B. Lippincott Company.



the man makes clear very much of his American life but we must remember that the very large part of his life was spent at home and our country saw but little of him.

The book is attractive in appearance and in style. Biographies are written today in a different style from of old and they have not lost by the change. Mr. Fisher has combined critical research with pleasant reading in a way that demands our gratitude. Criticism cannot be avoided of his introduction of certain details which are not needed but that mistake can be well overlooked, now that it is too late to remedy it, in the value of the book as a whole.

#### A TALE OF KENTUCKY AND TENNESSEE.\*

It would be hard to find a more dramatic setting for a story than the region of the mountain feud. As a setting it is excellent but when it comes to the thing itself the tragedy of it is too much. The description of the fight at the church door is the weakest scene in the book. It may be because language cannot paint such a picture in all its reality, or perhaps the event is too terrible for quiet reading; at any rate the description does not appeal to the reader in the way intended. Aside from this there are many evidences of strength in the treatment. At first Dalbert Mozingo and his sister hold the center of the stage. We do not fail in our interest in them to the end and Naomi's determination for revenge on the Poteet family keeps her in prominence. But the interest swings over to Abner Poteet and Norah. Abner is a fine creation. His slowly bending beneath the weight of the fact that the sin of the father was being visited upon the children is well conceived. When he resigned Norah to Marshall he proved that there was real nobility of character beneath all his weakness. The discovery at last of the long-lost father and the story of the devotion of China Partins is a striking ending. Though crude in treatment in many places there is a freshness of conception and an originality of development which is to be commended.

#### A TALE OF THE PAULINE EPISTLES.†

No one can read this novel without turning to the New Testament with a new interest in some of the minor details of the Pauline epistles. I suppose we have all felt a certain curiosity concerning those names which Paul mentions with so much familiarity at the end of several of his letters. Only incidental mention is made of them and yet it is evident that they touched intimately the great apostle's life. This story is built up around such names and incidents. The author has been very successful in catching the spirit of the occasion and has made the fullest use of all the details available. The picture of the family of Philemon and

\***VISITING THE SIN.** By Emma Rayner. 448 pages. \$1.50. Boston: Small, Maynard & Co.

†**ONESIMUS: CHRIST'S FREEDMAN.** By Charles Edward Corwin. 322 pages. \$1.25. Chicago: Fleming H. Revell Company.



their friends in Ephesus and Colosse is one that will not soon fade from the mind. The customs of the time have been so used that the characters live and we feel acquainted with the early Christians in a way that was not possible before. The visit which the reader makes to the festival of the great Diana enables him to realize the vivid reality of the opposition to Paul and the Christians as the new belief spread among all ranks in that large city.

The story itself is sweet and simple. The friendship of Archippus, Nymphas, and Epaphras is inspiring; the love of Menodora and Nymphas draws our sympathy and approval; the picture of Tyrannus the Philosopher and his attitude toward Paul is finely drawn; and the career of Onesimus, slave first of Philemon, and then in a lower bondage to his own passions, and then the freedman of Jesus Christ, is perfectly developed. The final scene where our friends gather once more in Colosse is one of those descriptions which draw the tears to the surface, not because of sorrow but from very longing to join in the joy which we see.

This is one of those books from which all criticism of method and treatment will rebound upon the critic, for the author felt what he wrote and his words reach the heart. *Onesimus* will be enjoyed far more by many readers than books which are artistically its superior.

#### THE NEW PLAY FROM THE FRENCH OF ROSTAND.\*

It may not mean much to say that Edmond Rostand is without a living peer as a dramatist, for the great dramatists belong to the past. Ibsen's claims are at once advanced but Ibsen writes for the appreciation of a select few. His style, his ideals are of the kind that can never appeal to more than his own select circle. Rostand seems to have struck the world-tone. In *Cyrano de Bergerac* there is something which has survived even the dangerous sentimental enthusiasm which so often means the subsequent banishment of play or novel without regard to its real merits. *L'Aiglon* is fully as strong a piece of work as the other. There is the same delicacy, the same real humor and pathos. The interest is less tense and there is less dramatic strain but there is the same careful handling of words and phrases, reproduced with but few exceptions in the translation, which proves the author a master of language.

It was impossible to compare *Cyrano* fairly with the hero of any other play of present or past, but no one can read the part of the Duke of Reichstadt without involuntarily thinking of Hamlet. Here again is a young man thinking of his dead father, inspired by his memory. Both are aware that the mother has forgotten him who is gone and the others around are anxious to misrepre-

\*L'AIGLON. By Edmond Rostand. 262 pages. \$1.25. New York City: R. H. Russell.

sent him, are his enemies. With his father's spirit within him, Napoleon II must hide his feelings and seem content with his surroundings. Such a life is enough to drive any human being mad. There is a likeness but no comparison between the two creations. Viewed in its own setting, compared with all that many years have produced, the French play is great; but there is a lack of perfect insight and of perfect art which only shows how far we have fallen from the stage of Elizabethan drama. *L'Aiglon* touches the sympathy as does *Hamlet*—and that is the quality which is all-necessary in literature. The inferiority is in treatment but it is along this very line that Rostand surpasses all his rivals of today.

The historical character of Metternich is finely conceived and executed. Flambeau is excellent. There is really no heroine. Theresa is only partially developed and though a sweet character is not important. The mad scene in the fifth act when the Duke calls up his father's battle and fights it out again is highly dramatic. Its climax reminds one of Cyrano's last moments, and his coming to a realization of his surroundings is almost unexpected. The last act is a fitting close though again we see a resemblance to the scene where Cyrano reads that letter as the night of death falls fast around him. The play stands far above most of its contemporaries in artistic beauty.

#### A TEXT BOOK IN HOMILETICS.\*

Though planned primarily as a textbook this is even more fitted for the table in a minister's study. The style is finely adapted for reading. From first page to last the volume is filled with suggestive quotations and illustrative references which make the treatment attractive and invigorating. This very fullness of illustration detracts from usefulness as a textbook, as the sifting out of the lesson itself is the result of meditation rather than study. The outline given for each chapter is a good offset for this difficulty. The treatment of the subject as a whole is good. The divisions and definitions are such as are fitted to meet the approval of all, as should be true of a textbook. Yet there is no loss of personality in the teaching; there is often an originality of statement and suggestion which is very effective. Naturally there are details to which various minds and experiences will take exception but these are only on points which a difference in environment and personality modifies in accordance with the various points of view.

#### RUSSIAN DEVELOPMENT AND PROSPECTS.\*

At the present day a fair knowledge of the prominent facts of Russian history is far more common than it was a generation ago.

\*THE MAKING OF THE SERMON. By T. Harwood Pattison. 402 pages. \$1.50. Philadelphia: American Baptist Publication Society.

\*RUSSIA AND THE RUSSIANS. By Edmund Noble. 585 pages. \$1.50. Boston: Houghton Mifflin & Company.



There is, however, a very incomplete popular understanding of the formation and development of this newest European power. The work before us is not a history of Russia; it is a series of essays, some of them organically related, all of them connected in a consistent plan. A careful reading will add much to the store of our information about Russia and the Russians and will open many new lines of interest. The study of how the foundations were laid for the present autocratic form of government and the explanation of the crystallization of the various formative elements into the germ of the nation is very suggestive. The chapter on nihilism is a valuable addition to the literature on that subject. The story of Russian expansion is less commonly told than that of any other phase of her history. This chapter is the most original in its materials and treatment. The last pages deal with the future of this power. Here is the chance for difference of opinion. Many have a more hopeful view for her future; many fear her development. There is strong reason for the position taken in the book, a position not stated without careful investigation and strong argument. The value of this work lies both in the addition which it makes to our historical knowledge and in its suggestiveness along lines of national development.



## REVIEWS IN BRIEF.

There is an idealistic literature in Psychology which is rapidly spreading itself in these days. In its aim it is a true psychology in the literal sense of the word. It realizes that there is something behind the facts of science; that we cannot find the explanation of these facts in themselves alone. The failure of much of this research is in the confusion of terms which breaks over the division line between the natural and the spiritual without any basis for such a proceeding. Some of these books are puerile and dangerous. Others are full of suggestions which if carefully studied give a new point of view for us to try. Joseph Stewart's *The Esoteric Art of Living* belongs to the latter class. There is an interest in his essays which will be likely to start new lines of thought in the mind of every reader. (The Alliance Publishing Co. New York. 75 cents.)

In *Trusts or Competition?* Mr. Nettleton has attempted to put the claims of both sides into the form of a debate. In this way he has escaped the dryness which would have been unavoidable if he had simply collected the arguments on both sides. It enabled him to gain a unity which otherwise would not have been possible. The weight of the argument as a whole is against the trust but the material on both sides of the question is well arranged. The author has put in a small compass a great deal of



information which he collected by long and careful investigation. (The Leon Publishing Co., Chicago. 50c.)

There are several American Indians today who are writing about their own people and life. Francis LaFlesche, in his *The Middle Five*, has written a series of sketches of school life at a Mission. He claims that the Indian nature is never taken away but only modified, so the boy at school will give us a fair example of his kind and the reader will not be bothered by strange costume and speech as would be necessary in a study of him at home. The book is well dedicated to the 'universal boy.' There is a likeness to stories of our school life, like 'Tom Brown.' The death of Brush reminds one of the death scene in Farrar's 'St. Winifred's', not because of any likeness in detail but because of the touch to the world-heart. The story runs simply, impressing one as a true, careful account of the school life of Frank and his friends. (Small, Maynard & Company, Boston. \$1.25.)

The problems of education are being more carefully studied than ever in these closing years of the Nineteenth century. As a basis to the understanding of the psychology of education a working knowledge of the history of what the thinkers of the past have done along this line is necessary. Dr. Seeley, in his new *History of Education*, has written very carefully and pleasantly on the subject. Especially interesting are the lives of the educators of the Sixteenth and Seventeenth centuries. He has briefly sketched each life and the conditions of the times so that we can estimate what advanced step each man took. The references and bibliography add to the usefulness of the book. (American Book Company, Chicago. \$1.00)

We have before us a selection of six of the best stories which have appeared in the *University of Virginia Magazine* dedicated "to Edgar Allan Poe, Father of the short story in the University of Virginia." Under the pleasing title, *Idyls of the Lawn*, we find ourselves first in Norway in an atmosphere very pleasant to read about, then in the midst of a college love affair. Back we go to the times when men in England talked and thought in the vocabulary of the Bible and wore such names as 'Redeemed-with-judgment.' In the mountains of Virginia and way down south we are touched with the sufferings and nobleness of common people. At last we are left in the Sabine mountains hurrying to the "eternal city of tombs and of the dead." The stories are too different to be compared. They are all of the best class of undergraduate stories, very pleasant reading. The style of the book and the illustrations are very tasty, the frontispiece really beautiful. (The Stone Company, Roanoke, Virginia.)

In Professor Bronson's *A Short History of American Literature* we have a valuable text book on this very important subject. His treatment is original and particularly good in certain features. His two chapters on the early literature are very concise

and yet clear and full; the little essays as forewords to the different periods are pleasant introductions; and the footnotes, biographical and reference, and the appendix, add to the excellence of the volume. A criticism of taste can be offered to his use of initials in his conclusion. The unfamiliarity in sound and appearance of Thomas N. Page, James L. Allen, and Paul L. Dunbar, names which always appear in full, really become ludicrous when we recognize F. Hopkinson Smith in Francis H Smith! It is supposable that Thackeray's Virginians is meant instead of Henry Esmond where Richard Carvel is mentioned. (D. C. Heath & Company, Boston. 80c.)

The Westminster Biographies are to be a set similar for English celebrities to the popular Beacon Biographies which now include the lives of so many of the leaders of American thought and action. The volume on *John Wesley* by Frank Banfield is a good sample of the set. It is a short, careful account of the life of a great man. Wesley was not great in the sense that he was without flaw, or even that he was far above his fellows in purity of life and thought but he was able in honesty of purpose, in spite of many mistakes which would have ruined the influence of many a man, to step out in the face of accepted conditions and lead a revolt against spiritual wickedness in high places. All branches of the church owe much to his life, and his influence was marked in secular history as well. The little volume is interesting and very readable. (Small, Maynard & Company, Boston 75 cents.)

Prof. Robert Webber Moore, of Colgate University, has finished a *History of German Literature* which should prove a popular textbook. We have several good treatments of German literature in English as well as the many in the original but there are none of them which cover the subject in the same compass, and after the same method. The beauty of the illustrations makes the book one which any student of German will find a decided addition to the artistic side of his library. For its size the outline is very complete and carefully made. It is the kind of book which deserves a place in every library. (Colgate University Press, Hamilton, New York.)

*The Trusts. What can we do for them? What can they do for us?* Mr. William Miller Collier of New York has written the most readable and in many ways the most sensible treatment of the great question of the economic world which has yet appeared. It is not possible to enter into the argument of the book here. It must be followed through to be grasped. The book should be in every public library and should be read by every man who has any interest in the economic welfare of the country. The question is complex and the solution is not to come in a day, but the solution is certain as soon as an intelligent attitude becomes common. Such treatment as this should hasten the day when the



problem will be faced fairly and frankly. (Baker & Taylor Company, New York City.)

In Dr. Newton's *Japan, Country, Court, and People*, the history of that interesting country is very pleasantly treated. The author has lived in the island Empire of the far East long enough to be well acquainted with the facts so that his words have authority. He treats of the myths and traditions, he shows how the foundations of civilization were laid there. His description of conditions before the introduction of Western civilization is particularly well worth reading. He has given us a very good outline of the development of Japan. (Publishing House of the M. E. Church, South, Nashville, Tenn. \$1.00.)

The Paddock lectures for 1899 are published as *Fundamental Church Principles*. The author is the missionary bishop of Duluth, James D. Morrison. There are four lectures: The attitude of the Church toward Holy Scripture; The Creeds; The Sacred Ministry; The Independence of National Churches. They are characterized by a clear style and, though containing much that is rather elementary for such a series of lectures, are full of well arranged information and explanation, and offer carefully studied views and criticisms. In some ways the last of the four will best repay the reading. (The Young Churchman Co. Milwaukee.)

*The Madonna and Christ* is a very attractive collection of reproductions of the paintings of the great masters. The selection includes most of the familiar pictures and several which are comparatively uncommon in reproduction. The descriptive matter is only ordinary but serves to introduce the various pictures and painters. The binding and printing are such that the result is a very pretty gift-book. (The Saalfield Publishing Company, Akron, O. \$1.00.)

The power of the Empress-dowager of China has demanded attention in these last years. In *Tuen, Slave and Empress*, we have a story of Chinese life and sentiment built upon the life-story of the Dowager. The atmosphere of so different a civilization is brought to us very naturally and the events of the life of slavery and royalty are woven into a very entertaining story. The accuracy of the account has been questioned but the author, Mrs. Kathleen Gray Nelson, made a thorough examination of the facts and there appears to be no real reason for doubting the truth of what forms the basis of the story. (E. P. Dutton & Company, New York City. \$1.00.)

In the *Prince of India* there is an echo of the longing for a time when the bounds of religion may be forgotten and all men may hold to the Truth itself. The story leaves us with the impression that there is a fallacy in such longing. There is always a mind here and there which must swing out around the great unknown circle and toss behind it all that limits thought. In *Where Dwells the Soul Serene* Mr. Davis steps boldly out upon the Truth



and seeks to solve for himself the great question of existence. The Bible is circumscribed by canon; each religion is limited by imperfect vision into the unseen; Truth is broad and varied enough to hold every man. There is a tendency in such writing to capitalize the first letters of Truth, Soul, Reason, Beauty, Mind, etc. To some of us that is only another way of saying God—and we prefer the old way to say it. There can no real good come from these personal journeys into the unknown, when we have at hand a perfect chart of the way. But some men are unwise enough to doubt the value of the chart and they and we must for the time look at life from our different paths and do what we can to help each other. (The Alliance Publishing Company, New York City.)

For a concise statement of the principles and an outline of the history of the Democratic party the handbook by S. S. Bloom, *The American Democracy*, is well adapted. The work is meant to be more than a campaign handbook and the author was successful in that purpose. It is written in a popular way and is a sincere tribute to the great party. (Shelby Publishing Co., Shelby, Ohio. \$1.00.)

In *A Summer Journey to Brazil*, Alice R. Humphry gives more than the ordinary narrative which we are accustomed to find in books of travel. We are treated to the description of those incidents and customs which have appealed to her as characteristic. It would be hard to find more information—and information in a more attractive form—than in these 150 pages. In the first part of the book we are conducted to the very places most worth seeing and find always ready for us the people and the things we have most hoped to find. In the latter part of the book are a number of short essays filled with the most important information about the history and present conditions of the country. The illustrations and general appearance of the volume are attractive. (Bonnel, Silver & Co. New York City).

It cannot be denied that the tendency is quite general today to pass lightly over the New Testament miracles as a proof of Christianity. In his essay on *Christianity Supernatural*, Prof. Henry Collin Minton of San Francisco Theological Seminary emphasizes the place of the miracle in Christian Evidences. Of particular value are the fifth, sixth, seventh and last chapters. His attitude is constructive as well as apologetic. The one real criticism is that to those who disagree with his view, there is nothing convincing. His attitude toward the theory of evolution loses its strength in that he seems to pass over the view of evolution so widely held at present, which is not antagonistic to the supernatural, and puts the evolutionist, as a class, into the opposition. The difficulty of avoiding this mistake is largely the reason for the change of emphasis from the miracles, rather than a loss of belief in them. Aside from this his argument is strong. (The Westminster Press, Philadelphia.)

Anyone who believes himself free from superstition can put the fact to a good test by reading *Myths and Fables of Today*, by S. A. Drake. To the rest of us, frankly admitting the slight shudder that comes when we sit down with twelve other people at the table, there is a fascination in finding our weaknesses served up to us in cold print. As a collection of folk-lore, signs and charms this book is quite unique. There is a particular pleasure in reading the chapter on the folk-lore of childhood, for it calls up many a memory of childhood's pleasures and games. Accepting the position of the writer that all who are ever touched by these customs and habits are superstitious, we must all plead guilty; but most of us would hardly admit that our joking reference to some of these signs is a fair proof of such weakness in us. There is much that is instructive as well as entertaining in the book. (Lee & Shepard, Boston. \$1.50)

Prof. Berry's *Greek-English Lexicon to the New Testament* is the best of the smaller lexicons of this kind. Advantage has been taken of the others and several distinct advances have been made. The printing is clear and there is no ambiguity due to arrangement. All necessary information concerning conjugation and inflection is at command and the working definition is clearly indicated. The table of synonyms at the end is a valuable addition. Every student will welcome the references to the history of many of the words which is carried out in the body of the lexicon. (Hinds & Noble, New York City. \$1.00.)

*A Furnace of Earth* is a hysterical plunge into fiction by Hallie Erminie Rives who, we are informed, is related to the author of the once-read "The Quick or the Dead." The books are related as well as the authors. It is a queer tale of a girl so in love with her own inner self that she feels the incompleteness of her lover's devotion to her to be dangerous to her spiritual welfare. It is almost too late when she discovers that the trouble is with her own philosophy of life. There is a most ludicrously lurid love scene and it is impossible to take the book in earnest. It is harmless and has sold quite freely among a certain class of readers. (The Camelot Company, New York City).

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## ROMAN LAW AND ROMAN GREATNESS.\*

ARTHUR L. WOLFE, PH. D.

The controlling element in national as in individual life is character, not destiny or chance, and the fullest revelation of a nation's character is in its law. Just as the rules one makes for oneself, the New Year resolutions for example, indicate one's purposes and aspirations, so the rules established by a state for its guidance disclose its sense of propriety and of right. Wars and conquests fill large place in our thought of the past, yet how little they tell of a nation's life! Kings and generals, councils and dynasties, are the jewels worn on the finger of a state, but their glitter and pomp affords no test of the blood that pulses through the heart.

The laws imposed upon a conquered people may be alien to their nature and accepted only perforce, yet that people will either transform the laws or be transformed by them. A tyrant or an autocrat may issue edicts that command universal execration, yet even a despot may not outrage public sentiment beyond narrow bounds. But the laws that a free and sovereign people ordain for themselves mark the moral attainment of the commonwealth; they represent the popular idea of right; they embody the public conscience. Even when honored more in the breach than the observance, like many of the Sunday laws in all our states, their presence on the statute books is a standing witness to the conception of right at the time of their enactment, though the neglect of them betokens a present dimming of that ideal in the popular mind.

Those moral judgments that we commonly call *conscience* are subject to continual readjustment, as years pass and customs change, and so the law is in a constant process of development.

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\*Paper read before the Historical Club of Park College.



Moreover, standards of conduct are always higher than achievement. We consent to vices whose permission by statute is intolerable. New York could endure prize-fighting, but New York could not endure to have prize-fighting legalized. It is sometimes proposed to save the law from violation by reducing it to the level of practice, but it is an ill remedy for a wayward life to conform the ideals to the habit. The law embodies the conscience of the nation, and conscience, with the custom of obeying or flouting its injunctions, constitutes character.

The Romans have often been credited with a genius for government. It is a natural inference from the fact that Rome survived, alone of the republics of antiquity, and not only survived but became the absolute mistress of the civilized world. The Roman government, however, was far from being a perfect model. It is not only open to criticism, but the more one studies it, the more one marvels that it could serve its purpose at all. The device of guarding against one man seizing the kingship, by having two consuls of supreme and identical powers, was in peace clumsy enough, in war almost suicidal.

The same machinery of government by which the little town by the Tiber ordered its affairs was applied with but slight modification to the complex interests of the world empire, and the wonder is that it did not snap under the strain. The Senate still considered all matters of foreign and domestic policy in committee of the whole. There was no proper division of labor, no apportionment of responsibilities, no comprehensive and well-adjusted plan of administration.

And even when the centralization of power in a single hand had become a necessity, we cannot wholly admire a system that tolerated a Nero and a Domitian, that found no relief from the mad Caligula but through assassination, and that for two hundred years left the choice of emperor to the capricious favor of the Praetorian Guard.

Roman constitutional law was sadly defective. The philosophic and inventive mind of Greece could have contrived a dozen better administration systems, yet Roman institutions endured and Greek institutions perished. It is the old story of the humble fisherman, with sapling pole and earth-worm bait, drawing trout from the pool that had been whipped in vain with gaudy flies suspended by silk lines from jointed rods.

Nor can we attribute the perpetuity of Roman dominion to the superior exactness of Roman criminal law. By our standards it was very faulty. There were no public prosecutors and as anyone might bring criminal accusation, and share in the fine imposed upon conviction, there was bred a vile class of self-constituted "informers," the scum of society. The very idea of a crime as a wrong done to the entire community and which the body politic is concerned to avenge, was but vaguely grasped, and whole classes of misdeeds that we reckon worthy of public prosecution were to the Romans mere *torts*, for which the party wronged might seek compensation by a civil suit. Criminal jurisprudence in Rome had, from early days, some magnificent features. The burden of the proof lay with the plaintiff, and it was not the case as in some eastern lands that every party accused was deemed guilty until he should prove his innocence. Immunity from torture to wring out confession, and the privilege of appeal from a capital sentence to the people, and later to the Emperor, were among the enlightened provisions of this law.

The tedium of the law's delay was at least little ground for complaint, for cases were disposed of with excellent speed, and each process was final, i. e. there were neither rehearing of cases nor appellate courts. We may add that juries were chosen from the most intelligent part of the community and precautions taken to secure an impartial verdict.

The greatest achievement of Roman genius was undoubtedly the civil code. Into its structure went the best thought of the greatest minds of the nation, as it was developed through successive ages; within its limits are comprized the principles of justice, equity and humanity that govern the usage of the most advanced nations of today. Here are found the solutions of all the problems of human rights known to the Roman world. Yet even the excellence of the civil law can but partially account for the long enduring world-supremacy of the Romans. It is more correct to say that it can guide us to the cause than that it is a cause of Roman greatness, for its production was owing to the same forces that gave to Rome a lasting power.

"Political power," Montesquieu remarks, "necessarily implies the union of several families." The Roman state was certainly a union of families, and the family head possessed an almost unlimited authority over his household. This peculiar parental power,

far beyond anything known in other nations, gave the father the right to punish, sell, or even kill his son. I speak of technical rights, not that Roman parents were accustomed to murder their children. An aged Roman, with adult sons and grandsons, was yet sole owner of all that they might acquire. A grown son could not ordinarily bring a suit at law, any more than a minor child can at this day. The son could be given a wife by his father, and his children were under their grandfather's control. The father could even put his son out of the family, by "emancipation," so as to forever bar him from any right of inheritance to any of his kinsmen.

The father's will was absolute, and the son learned as his first duty to obey, yet it was not slavish obedience but rather the military submission of one who is soon to command. At the father's death every son became his own master, actual or potential head of a household, ruling in turn strictly and wisely as one who had first learned to obey. Here, beyond question, is to be found the first great cause of the stability of Roman institutions. The young men grew up in an atmosphere of reverence for authority. As sons they lived for their fathers, worked, earned wages, conducted business, for their fathers and not for themselves. As citizens they likewise, as a matter of course, lived for the state, seeking honor and gain and advantage for the state rather than for themselves, and content to receive each his share of the common benefit. "Honor thy father and thy mother," reads the fifth commandment of the decalogue, "that thy days may be long upon the land which the Lord thy God giveth thee." Honor to parents means reverence for authority and civil order, and willing submission to law, and the days of every nation that have shown this characteristic have been long upon the land that the Lord gave them to possess.

The self-important Athenian magnified his individuality. The state existed for the man, and when the citizen had to choose between the welfare of the state and of himself, he too often chose the latter. The Roman, applying the lesson of his home, merged his identity in that of the state. Down to the very end of the republic we read of no great leader of the Romans who used his place and power selfishly. The stories of treason, bribery, plotting with the enemy, that are strewn through Greek history, are wholly absent from Roman records. Themistocles, Pausanias,



Alcibiades have no counterparts at Rome. Sulla used his absolute power to restore, as he hoped, the constitution of the city, and voluntarily abdicated the dictatorship. Caesar met his death while engaged in most unselfish devotion to the public welfare.

This respect for law, which both family and civic institutions fostered, had a religious basis. The father was priest who presided at the household sacrifice. The family, as in all branches of the Aryan race at the first, was conceived as the body of worshippers at a single altar, and the bond of blood relationship was of far less consequence than the sacred tie that united them in worship of the ancestral spirits or *lares* and the *penales* or household gods. The aggregations of families known as *gentes* or clans, had also the bond of certain common religious rites; so also had groups of *gentes* called *curiae*; and so too had the sum of *curiae*, the Roman city or commonwealth.

The feeling in early days was that men were Romans, not because of being residents or natives of Rome, but because of sharing the worship and the protection of the Roman gods. Indeed the idea of basing citizenship upon the territorial location of men is distinctly modern.

Having noticed that religious ceremonial lay at the very foundation of Roman society, we shall not be surprised to find it acting as a strongly conservative force. Disloyalty to Rome was not merely as base as modern treason: it was sacrilege. The gates and ramparts of the city were holy objects, *res sanctæ*, and the punishment of death was imposed upon their violation, as for example in the case of Remus, who tauntingly overleaped his brother's wall.

The earliest formal statement of law was therefore canonic or religious, and as Maine notes, Roman law in its fondness for rigid formulas always retained the imprint of its priestly founders. The particular function of religion is to keep man in the right relations to deity, and the earliest wrong acts to meet with public condemnation are acts that offend against deity—Sins. The Twelve Tables retain portions of this primitive sacred law, as in the provision that if one cut down his neighbor's crops at night by stealth it should be a capital crime, and the culprit should be devoted to the goddess Ceres and hanged. A patron that wronged his client should be devoted to the infernal gods. Similar was the enactment against incantations.

It is the peculiar merit of the Roman jurists to have early freed themselves from the notion that sins are to be punished by human tribunals. "It is the business of the gods," said Tacitus, "to punish those that despise them." Thus while all law was viewed with the reverential spirit that religion inculcates, the Romans were enabled to deal with the rights and wrongs of men, as men and citizens, in an impartial, candid and practical spirit. Nowhere in Roman law do we find trial by ordeal; and trial by wager of battle, a process acknowledged by English law within the last hundred years, had become purely symbolical at the dawn of Roman history.

Alike in the primitive laws of Ireland, and in the present usages of the Hindoos, one of the commonest methods of extorting payment of a debt is to sit fasting at the debtor's door, threatening to starve to death and involve him in the sin of murder, if the debt is not paid. The Hindoos usually hire a Brahman to "sit dharna" for them, and never fail to secure the desired end. Roman law knew no such puerilities.

Montesquieu, in his great work on the Grandeur and Decay of the Romans, notes four causes of Roman supremacy in the ancient world: 1st, equal division of land, 2nd, sacredness of military oath, 3rd, that obedience to law was not formal but fervent and impassioned, 4th, adoption of ideas from conquered foes. All these are various aspects of the law. In all ancient societies there was vast inequality between free and slave, rich and poor, noble and base. The Roman law recognized and sharply defined the existing differences of *status*, but it continually progressed toward that ideal condition wherein the only inequality is that between sovereign and subject, and all citizens are equal before the law. To this condition all class legislation is opposed, and we are not surprised to find in the Twelve Tables of 451 B. C. the provision: No law shall be passed affecting individuals only. Justice and the spirit of equity made the Romans good and acceptable rulers over others. A characteristic story of Fabricius relates how Pyrrhus offered him the first place in his army and his court, whereat the Roman proudly rejoined: "That, sir, would not be to your advantage; for those who now honor and admire you, if they should once learn my character, would leave you and prefer me for their king."

The sacredness of the soldiers' oath, which the great French

essayist observed, was only a single instance of the scrupulous care with which obligations in general were discharged.

Of the motives that in different degrees influence all men, the Greeks were pre-eminently subject to the sway of *beauty* and *knowledge*; and their artistic and speculative achievements are still the marvel of succeeding ages. The Roman mind, by training and by instinct, applied first the test of *rightness*; and the Roman exhibited for the law of his country that fervid attachment which an Athenian displayed for art and for philosophy.

In times of civil commotion, while the successive rulers felt the bias of human nature toward the provincials who sided for or against them, they also realized that allegiance was due to no man but only to the City itself. Mommsen remarks in his work on the Roman Provinces: "From the Roman standpoint the conduct of [Herod] appears correct in a way to draw tears from the eyes of the observer. [He] took part first for Pompeius, then for Caesar the father, then for Cassius and Brutus, then for the triumvirs, then for Antonius, lastly for Caesar the son. Fidelity varies as does the watchword." Through all the changes of the government Herod merely inquired "who now has the upper hand?" and obeyed without question whatever orders emanated from the Capital.

The Romans were none too ready to abandon their own customs in favor of those customs of their conquered enemies which appeared more attractive. They were not, however, too proud to learn, cautiously and slowly, and especially in the domain of jurisprudence the knowledge had a most salutary effect. Strangers in Rome were not accorded the privilege of Roman courts and therefore there was at an early day appointed (247 B. C.) a special judge called Praetor Peregrinus, to hear cases in which aliens were involved. These cases he endeavored to decide according to the principles of justice that obtain among all nations, called *Jus Gentium*, without regard to the special provisions of Roman law.

Here also the Stoic doctrine of a perfect Law of Nature aided in setting before the Roman jurist the ideal of a perfect human law, better than any yet attained, and whose outlines were to be sought in the universal principles of justice. From the rules established by the foreign praetor, the city praetor borrowed such as served to supplement the inadequacies, mitigate the harshness, or rectify the inequalities of the formal law. Again, the le-



gal opinions of a select few of the most profound jurists were granted the same weight in argument that with us attaches to the decisions of previous courts. These two sources of law, the Praetorian Edicts and the *Responsa Prudentum*, ensured the development of the civil system upon conservative lines, but steadily and untrammelled by blind precedent, keeping even pace with the progress and enlightenment of the public conscience. The influence of Christianity accelerated the humanitarian impulses but did not create them or deflect them from the path along which they were already moving.

If one may essay to trace the cycle of causes, and analyze their action and their interplay, I should say that the first gift of nature to the Romans was a logical mind. They were not imaginative, they were not artistic, they were not dialecticians; but they were inherently logical, as is witnessed by their language, their religion, and their social customs. Out of this orderly mind arose that system of order in public and private life that we know as the Roman Law. The Romans drew no distinctions between *lawful* and *right*. Both ideas were comprised under the one word *jus*. And because the law, as their expression of the right, was a dominant force in the life of every man, they made rightness, rather than convenience or desire, the norm of conduct. Men who measure themselves and others first and chiefly by the standard of right are fit to trust, are worthy to command.

No one can read the commentaries of the Roman jurists without being struck by the minute exactness with which every man's status, rights, and duties are defined, the exact measure of obligation incurred by any business transaction, and the exact form of process to recover for each separate sort of damage. But, to quote once more from Montesquieu, "the most pernicious source of all the misfortunes of the Greeks is that they never knew the nature or the boundaries of ecclesiastical or secular power, which made them fall in both cases into perpetual errors."

The Romans were accustomed to regard the law as sacred and inviolable, and far into the empire the fiction was kept up that all the laws found their origin in the Twelve Tables. Here was a conservative force of tremendous power. How different was the case at Athens, where in Hecatombæon every year the whole code of laws was resubmitted to the assembly for adoption, and every citizen was invited to suggest such modifications as to

him seemed good. Thus it was that the Hellenic system exalted the individual at the expense of the state. The Romans too were law-makers. Each *paterfamilias* exercised judicial functions over his household and over his clients; while all male citizens between sixteen and sixty had voice in passage of laws. But while they dealt with the laws they never forgot the supremacy of the law and of state. As men who counted public service a high and sacred privilege, the Romans never, as at Athens, took pay for attendance upon the *comitia*, nor for jury duty, nor for any elective office. In early days even the soldiers served without pay, furnishing their own rations and habiliments.

The law of the family and of the state taught each man to know exactly where he stood in matters commercial, political and social; it taught him self-denial in preferring the advantage of the family or state to his own; it taught him self-control, in yielding to the will of the majority, and submitting with conscious dignity to the constituted authorities; it taught him to turn a deaf ear to the voice of passion, ambition and avarice, and to make his first question about every act, not "Is it *advantageous?*" or "Is it *pleasant?*" but "Is it *right.*"

In other words, the Roman Law, and the reverence in which it was held, developed in the Roman citizen such a character as made world conquest inevitable and world domination permanent. Roman self-denial won the Punic Wars against Carthaginian selfishness. Roman self-control held the state from disintegration during the civil wars. Roman rectitude and justice brought contentment to the conquered and acquiescence in the Roman sway.

This is brave doctrine for our own times, for if there is one evil more than another that threatens the permanency of our institutions, it is the growing disregard of law by all classes of the community. Our population is growing fast, but far faster has been the increase in lynchings, in murders, in conjugal infidelity, in general crime. Nor does the danger reside only or chiefly in those whom we call the criminal classes. The contempt of law by the cultured and respectable is the really ominous sign, church papers urging that one need not obey the discipline of a church to which he has promised obedience, because the requirements are needlessly hampering; mayors and police commissioners openly avowing that they will not enforce certain laws which they are sworn to execute; great periodicals championing the doctrine

that laws are to be obeyed when they find favor, and that they impose no obligation in localities where they are disliked.

In this country, as in Rome, the people are sovereign, and it is as true now as when the compiler of Proverbs penned the words, that "the throne is established by righteousness." That most profound master of the philosophy of law, John Austin, has laid down the axiom that "what the sovereign permits he commands." In almost every city of our land gambling and licentiousness flourish because the people permit their officers to fatten on the blackmail of the dives. On this one vital point the popular conscience has grown inert, and faithful enforcement of law marks a man today, not for promotion, but for political annihilation.

Rarely fortunate are we that we still possess as national heroes such magnificent embodiments of righteousness as Washington and Lincoln, for the ideals of a nation are potent for its future weal or woe. The degeneracy and decay of Athens, the rising grandeur and endurance of the empire of Rome, might have been augured from the pictures that stood most vividly before the mind's eye of the two peoples from their youth. On the one hand Achilles, fierce, arrogant, sulking in his tent, asserting that laws were not made for him; on the other hand Lucius Junius Brutus, the liberator of his country, sitting as consul on the judgment seat and with stern justice, yet with breaking heart, condemning his own two sons for traitorous conspiracy.

From such self-abnegating fidelity, such costly allegiance, to the Law, sprang the enduring greatness of the Roman Empire.



## INFLUENCE OF THE GREEK CONCEPTION OF GOD UPON THE EARLY CHRISTIAN IDEA OF GOD.

HENRY NELSON BULLARD, PH. D.

When Christianity passed beyond the borders of Judaism and entered the Greek world, it was at once in an entirely new atmosphere. No longer the religion only of those to whom its history and its thought were familiar but now embraced by many whose thought was colored indelibly by philosophic speculation, there were but two courses open before it. There might have been a bitter refusal of all which Greek thought had to offer, a long and disastrous struggle which would have resulted either in the utter failure of the new religion or in its final return into an insignificant sect. But a far different course was followed and the real attainments, for though few there were such, of the questioning mind of the heathen world were embodied in Christianity as it became the world religion. This does not mean any compromise between the New Testament teaching and the work of the philosophers. There is no evidence of change in the content of Christian thought in the least particular, it was development in statement. The truth was not modified, the doctrines were formed. Those Christian scholars who were familiar with the methods and ideas of the philosophers found the terms which were current available and valuable in the statement of the Christian beliefs. As Paul made use of the altar to the Unknown God at Athens and as John used the word, *λογος*, which he found ready at his hand, so whenever it was possible the familiar phraseology was used in formulating the new doctrines. If Christianity had been accepted of the Jews and had not spread into the Gentile world until its theology had been framed, our creeds and dogmas would have crystallized around the terms of the Hebrew scriptures; as it is, the fundamental phrases are Greek.

During this period before the creeds fixed the orthodox forms of doctrine and the centralization of the church gave a certain unity to belief, there was a great diversity of statement. One reason for this lies in the development of the great schools of Christian learning where the first results of definition were handed down from master to scholar to be enlarged and modified. The master minds dominated their own sphere of influence, inde-

pendent of their contemporaries. Besides this we find numerous contradictions in the writings of the same man, statements made from different points of view and left unreconciled because the emphasis of the writing lay on other statements. This has been used in modern times as a basis for very harsh criticism and for very unfair conclusions. In a time when there were no lines of orthodoxy, when there were no rules of faith, when a man was groping his own way, alone, in the half-light of the time, it was not possible for him to weigh every word, and there was not the same need as now for such scrupulous care. Surely we must not forget how completely the early scholar was without the gifts which we have inherited from the many Christian generations that have lived and thought and formulated their beliefs; he had to do all his own thinking and it was only after years that final opinions could be formed. It is necessary, then, to study the surroundings and antecedents of the individual far more than is necessary in later periods. On no one word can a judgment be passed unless that word has definitely to do with the matter in question. An incidental phrase concerning Christ in a sermon on the person of God is no fair basis for a criticism of the writer's conception of the Son. Still through all this uncertainty there was a slow development towards a consensus of opinion in the statement of the great doctrines. In this we are able to trace a very decided influence of the forms of thought which the philosophers and poets of the Greek world had welded into the very life of the time.

In the early thought of the church we find a decided change from the Old Testament idea of God. The anthropomorphic conception which runs through the Hebrew scriptures was illogical to the philosophic Greek. For centuries the philosophers had been searching to find out God. They were still at the task but they had been partially successful. Their God, however incompletely they knew him, was *one* and *spirit*. The great minds had passed beyond polytheism to an acceptance of one incomprehensible God. Empedocles\* says this of him:

"He is, wholly and perfectly, *mind*, ineffable, holy,

"With rapid and swift glancing thought pervading the world."

Plato uses these expressions: "God is of simple essence and can-

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\* 450 B. C.

not change or be the subject of change." He is the "Supreme Mind," "incorporeal." Later still Aristotle uses the term "the Eternal Reason" and defines it as "immaterial, for its essence is energy—it is pure thought, thought thinking itself—the thought of thought." It was accepted by so many of the great thinkers that God was a spirit that it was a generally well-known view. In the attempts to define the spirit-essence of God speculation practically lost itself, but the Christian scholars who were familiar with the works of the philosophers freely used the wealth of their vocabulary in teaching and writing. It is true that Christ taught the pure spiritual nature of God. He taught it with an assurance and a clearness never surpassed before nor since, but in its very simplicity it was beyond immediate comprehension. Certainly if the Jews had formed the whole or the large majority of the Christian people so as to have replaced the influence of Greek thought by that of the Hebrew scholars, the anthropomorphism of the past would have held its place, at least for a long period, in the Christian theology. The teaching of Jesus was of necessity translated according to the style of thought of the interpreter. Origen, in the second century, refers to the teaching of a Melito, bishop of Sardis, who based his theory entirely on the language of the Old Testament. He conceived God to be a figure of human, sensuous qualities. He understood the statement that man was made in the image of God to prove that God has eyes and hands and all the attributes of a man. His was not the kind of anthropomorphism which is necessary in language when describing God because of the limitation of language in expressing spiritual ideas; it was the kind of anthropomorphism which is exceedingly childish. Tertullian, of the North African church, refused to accept the results of philosophy as in any way related to Christianity. He was troubled by the unreality and limitations of such a God as that of Melito and yet he found it impossible to conceive of a pure spirit. It was his premise that existence postulates a body, but the Greek idea was dominant in his thought in spite of his avowed opposition to the terms of philosophy. He says: "Who shall deny that God is a body, although 'God is a spirit.' For spirit has a bodily substance of its own kind in its own form." He could not abstract body and conceive of anything left. So for him God must have a body, though of a very different nature from ours, an undefinable, spiritual body.



The Old Testament anthropomorphism grated upon the senses of those who were trained in the Greek way with special irritation. Even before the Christian scholars took up the matter, the attempt had been made to interpret the Old Testament in a way to free it from, as it seemed to those Jews who had become Hellenized, its crudity of conception. Philo of Alexandria was a true and earnest Jew. As a philosopher he found it impossible to take the Scriptures as they were, but as a Jew he decided that the wrong must be with the interpretation for he could not give up the truth of the writings. He went to work to correlate the Old Testament with Greek thought. He did so by applying the allegorical method of interpretation to the scriptures and seeking for the truth beneath the language. His philosophical conception of God as pure spirit brought into his scheme the *λόγος*, the *reason* of God which was related to the reason of man and so made possible the revelation and the relation between God and man which is necessary. The allegorical interpretation of the Old Testament was the great principle of the Alexandrian school which included such fine Christian scholars as Clement and Origen. It was the immediate result of the definition of God as a pure spirit and the attempt to answer the puzzle which the Old Testament at once offered. Clement goes so far in the abstraction of known attributes from his conception of God as to deny the possibility of giving a name to God. For a name must denote some quality or relation and all such, as we conceive them, are limitations. The true spirit, the pure monad, can have none of these. With Origen we find a distinction between the Absolute and the Perfect. We cannot comprehend God but we may know to a certain extent the nature of God. Arguments from our better qualities cannot give us God's qualities in their perfection, still such arguments are not from the known to the unknown but from the imperfect to the perfect. The conclusions must be incomplete but not of necessity incorrect. These two views may well represent the variety of Christian speculation on this subject. It goes to show that wherever the influence of Greek thought was felt the emphasis was laid, sometimes even immoderately, on the spiritual nature of God. To the Greek mind Christ's teaching was perfectly in accord with the best philosophy, with their idea of the truth.

The first point, then, is this: The Greek conception of a

purely spiritual God made possible a clearer understanding of Jesus' teaching that 'God is a spirit' than would have been possible on the basis of the Old Testament alone.

There are two other lines of influence which, though the opposites of each other, are so interwoven in the early theology that it is impossible to separate them. The conception of God as purely spirit widened the gulf between God and man. The Epicurean philosophers had developed this idea of God and, when it was accepted by itself, in Christian thought it meant a transcendent God with whom man has nothing in common. In Gnosticism this gave rise to the intermediate beings which bridged the way from God down to man. In Christian theology it practically became the doctrine of the Roman Catholic church, put in form by Augustine. There it gave rise to the worship of Mary and the saints. It changed the very nature of God. He was so transcendent, so utterly unapproachable that He became the God of vengeance rather than the God of love. The problem was faced by all the early Fathers. The transcendence of God was admitted by all. Ireneas is very positive that all must recognise the difference between the Image and the Reality. Novation thinks of God as "inconceivable in essence." Clement says that God is "above time and space."

However this view did not make up their idea of God. Men such as Justin, Clement and Origen were admirers and followers of Plato. With them, though the transcendence of the spirit-God above man was clear, they saw as truly the possibility of the immanent spirit which held such a prominent place in Plato's theory of the relation of mind to matter. This idea of God as immanent was a directly Greek thought. Outside of Christianity this tended to pantheism. But those Christians who were familiar with the philosophy of Plato and of his predecessors found in that philosophy the lifeless idea which, when filled with the truth that Christ taught, became a noble expression of the omnipresent God. Xenophanes,\* who was really the first philosophic monotheist, fought earnestly against anthropomorphic and anthropopathic ideas of God. His God was pantheistic but his idea of immanence stood on the same truth upon which the Christian Platonists based their idea of God. He was everywhere and in everything.

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\* c. 600 B. C.

The emphasis on the transcendence freed the early Christian theologians from danger of pantheism; the emphasis on the immanence prevented them from carrying the thought too far. Origen writes of a divine power embracing all things. Yet he held God to be entirely distinct from the world. Definition would limit God. In Himself He is incomprehensible. He is revealed in Christ. It is a neo-platonic conception. The λόγος of Philo becomes the Son in whom the transcendent God is revealed. The Jehovah of the Old Testament is the λόγος as is the Jesus of the New Testament. The contradiction between the two seemingly distinct theories of God disappears in what was soon formulated as the doctrine of the Trinity. Justin Martyr uses all the ordinary attributes of God but his philosophy is evident in his conception of the transcendent, infinitely exalted God who is beyond these usual attributes and would be utterly inconceivable except through his revelation in the λόγος. Justin was familiar with the gospel of John but he uses the λόγος rather in its philosophical meaning, the reason. He evidently thought of God and the λόγος as identical in nature, but while his conception of the Father was of the purely spiritual type he was unable to separate the Son from anthropomorphism. Ireneas and Clement also follow the Greek theory of God as transcendent, beyond definition and distinction, but revealed in the λόγος and so immanent in all His creation.

These two developments are the direct results of the first. The conception of God as spirit gave rise to the conception of His transcendence and also His immanence. Either view alone was disastrous in its tendency. Together they are invaluable in the formation of the early doctrines of the church.

Along this line there certainly is no addition made to the truth contained in the New Testament. The conclusive testimony of the highest development of Greek thought is that the truth revealed in Jesus Christ could never have been discovered by the world's philosophy. Jesus taught the pure spiritual nature of God, he stated emphatically that no man can see the Father, and on the other hand his teaching of the omnipresence and immanence of God is repeated. These words of his about God came with assurance because he knew the God he represented; the hypotheses of the philosophers came through an evolution of years because the God whom they sought was unknown. The Greek world of thought had been searching for God and the truth,



and the revelation in Jesus Christ came just at the right time. Paul came to Athens to answer a question which was beyond the solution of those who were asking it. When upon the heathen philosophy dawned the conception of the *Λόγος*, men found that *Λόγος* in Jesus of Nazareth. Then those philosophers who recognized the truth became Christians; those who refused to see the truth wandered off, groping their way in their night, tripping up in the intricacies of their own work. The New Testament revelation was complete and left nothing for man to add to it or seek outside of it, but it left a boundless field for study. To this work was brought the keen mind of the philosopher and, in the interpretation of the truth and the formulating of the doctrines of the church, Greek thought did grand service. The truth is seldom understood when it comes to us in new terms. It must be translated into the language we use; it must take the form of thought to which we are accustomed. Later we shall recognize that in itself it was complete. We can hardly overestimate the influence of Greek ideas upon early Christian theology, not on its content but on the form of statement. What we have found true in relation to the idea of God is true of other conceptions. In it all the New Testament truth shines ever clear and pure.

## A STUDY OF THE SOCIETY PRINCIPLE IN COLLEGE LIFE.

J. E. M'AFEE, B. D.

The literary societies and clubs of Park College have assumed an importance and a dignified and worthful importance that entirely saves them from being considered unessential addenda to our college life, excrescent protuberances upon our system: they are a part of the organism. They are an educational force.

An individual student may find it beneficial to isolate himself from their membership temporarily, an occasional individual may conceivably, with a reckoning for his own development, eschew their associations, but such individuals are more easily conceived than found in life. This remark is prefaced from no impulse to apply the lash to the recluses nor to reinforce the efforts of the society whips. Fortunately the society whips are already on light duty and few men are out of the societies that ought to be in. Among members of the societies and clubs generally there is a deepening realization of what they are about. Certainly they are about something serious enough to prompt such serious consideration. If the societies and clubs are aggregations of individuals who fancy sitting next each other once a week while they listen to disquisitions upon important or unimportant literary and economic matters, then they are that, and all pleasure and profit to them in their really laudable expenditure of time! But our societies are not such, however desirable it may be thought that they should be such. And they are not because of the free choice of the members in making them something else. The benefits accruing from the simple organization above described are easy of definition and the problems arising in their conduct are equally simple. The more intricate organization of our societies suggests problems more difficult of handling and will naturally secure benefits at least different.

Personality is the acme of differentiation. It is that without which we would cease to be. It is that without which, strive as

they may, it is impossible for men in any right sense to conceive of deity. And every instructor must see in personality the bond and basis of all right education. It is a life education that educates for a life. No man is being truly educated who is not one of the community. The cenobite is a pitiable object, and the anchorite:—it is only his own rare actual existence that saves him from being an impossibility. In the enlargement of student bodies the country over the principle at the basis of all true education must not be and has not been overlooked. Educators of today must be as alive to the importance of the personal element as ever the pedagogues of the good old New England colleges and academies could have been. It is universally recognized as an error of vital consequence if men and women are herded through college into life. The instructor of today sees, and is thrilled by and often trembles before the realization, that his personality is his great teaching power. And no one can feel more keenly than he the impotence of this vital force when the ratio stands as it does with us 20 to 350, and when the demands of his special field are every year pressing his face with more force to the whirling, gritty grindstone and are welding heavier chains to bind him to his own study table away from the more general campus life. It would sadden the instructor inexpressibly if he must believe that the modern methods of education were robbing the faculty of the privilege of infusing the personal element into education. He may safely deny that they are doing so. But the modern methods are certainly utilizing, to an increasingly full degree, the materials of culture available in each student's personality. There is a frightful waste unless this vast energy is made use of. It is recognized as a part of the system that student should culture student, that personality of student should be given fullest play upon student's personality. No man gets what he deserves till he gives what his fellow deserves. College life is the educational agency, not the school-book or the library feature alone. And personality contributes the large share to life, to college life not surely the instructor's personality alone but each student's personality to his fellow.

It cannot have escaped the more thoughtful of the society members that our literary societies and clubs are making haste to fix themselves firm-grounded on this ultimate principle of



education. Fellow society members do not merely greet each other as fellows in the society halls once a week. The contact has not stopped with rubbing elbows: arms are locked and hearts have become knit. The fellowship extends to the veriest routine of the college life. I am not saying what ought to be: I am only stating what is. This is not a theory; it is a condition in Park College.

There is no blinking the fact that society life has developed an intensity that has sometimes scorched and consumed where it ought to have spread a genial warmth. Society spirit has developed with a rapidity that is inconceivable except to those whose eyes have witnessed it. This train is the lightning express. The constant dread and sickening despair of the conductor of a lightning express is a hot box. He must face that despair often. It is the price of his rapid pace. Rapid-moving reforms almost invariably pay for their overspeed by temporary breakdowns. It is really fortunate if they can be kept to the rails. Society spirit has been moving at breakneck speed. It is a fortunate thing that no necks have been broken. Perhaps there is need of a slackening of speed. The greater need is steady hands on the throttle. The ground has got to be gone over. In these days we do not spend any longer at it than there is need. It is still the part of wisdom, however, to move with sufficient caution to avoid a wreck, and already that caution is apparent. The coaches do not roll and lurch nearly as they did.

A thesis that it would be safe to maintain in the face of all appearances to the contrary is that the development of society life and spirit has been real progress. Then must one maintain that the evils that have appeared are not inherent but accidental to the system, and that they are outweighed by the inherent good. We still know little of the evils that are rife in many, many places where the club spirit and life is well established, and we shall never, it may be asserted, know the extremes of those evils since the sanity and deep thoughtfulness which is already conspicuous among Park's students will only deepen with time. They must realize more and more fully what a vital and beneficent work it is in the nature of the clubs and societies to perform.

The reason I am so sure that progress has been making in the right direction is that the club is so inherently adapted to carry on this work of culture through the contact of personality. Its

exclusiveness is scored down as a black condemnation. Only mollify the name and the thing itself, and it becomes a sound and inevitable principle of the constitution of society. Call it the selective principle and you have the very essential feature of the club idea. Clubs must be selective if they are to do sound and effective work in their natural field. They can easily be too large and heterogeneity is the blight of their life. Devotion to the race-wide obligations is a first duty of a man. The doctrine of the brotherhood of man may sound new to the ears of our generation, but it stands for a very old obligation and dominates the primal laws of our nature. Yet in human society other subsidiary obligations come to the fore and though they cannot obliterate the race obligation they do qualify its application. The home with its essential selectiveness is one of the most sacred and necessary institutions of society, while free love is a doctrine most abominable and utterly destroying. A man may maintain a just regard for the obligation of brotherly love and still not propose marriage with every woman of his acquaintance. "With malice toward none" should be every man's motto, but he may still and most certainly will guard the inmost shrine of his home, not alone from the morally base but from the naturally uncongenial. There are often individuals who cannot come into the closest personal and confidential relations, and the fact is no necessary reflexion upon the moral standing in the community of either. Unless congenial natures may be allowed to come into the closer contacts the possibility of the more delicate refinements of culture through personality is excluded.

A college community is a little commonwealth, a little world. The first obligations of each member concern themselves with the little world-problems and interests. But, if the finer results of culture through personal contacts are to be attained, provision must be made for such contacts, institutions looking to the accomplishing of those ends may well and ought to be maintained. Clubs have these high ends in view. It is inherently necessary that they should be selective. The college community as a whole is too large for the intense effects of personal influence. Each student must be loyal to the interest of each of his fellows in the broader community, but he cannot culture nor be cultured by the personality of each as in the smaller community. Then the college community as a whole is too heterogeneous. Measures are not taken to make it otherwise. Measures are taken to exclude

vicious or worthless characters: that the college authorities make their concern. But all good people are not sufficiently congenial to profit by close personal contact while it must remain true, as has been frequently stated, that a culture not gained through close personal contacts is grossly defective. It will be a day of disaster when societies and clubs are organized with lines of cleavage following moral lines. All students should maintain the same high moral ideas and any determined lowering of those ideals is moral degradation conducted by wholesale methods. It must mark a bad state of morals when the party of the first part shall say, "Come with us, we are holier than the second party;" and it will be equally condemning for the party of the second part to say, "Come with us, we will exact less of your moral nature than do the first party. Our moral demands are less rigorous." But there are many lines of cleavage which the lines of club selection may follow with benefit and only benefit to all concerned.

The usual method of treatment of the club development of college life is one that spends much energy in the suppression of evils. Many a conscientious student, who cannot blind his eyes to the evils that seem determined to spring up, throws himself into club life but expends most of his energy in holding down the breaks. And such have saved from many a wreck. But the plea of the present, though the writing is not issued as a plea but merely as a study, is for the expenditure of more energy in the furtherance of the good inherent in club organizations. It will never cease to be true that the good will best prevail by crowding the space to the positive exclusion of the bad. Evil will go when the good holds all the field. Societies and clubs are not to be viewed as the inevitable outcropping of the natural depravity of student nature; they are evidence of the demand for higher culture in college life. If they are doing their legitimate work the principle of selection will be conspicuous and the tendency to selectiveness instead of being discouraged is rather to be fostered and encouraged that it may follow right lines. Intense society spirit may cover evil tendencies, it is presumable, but the spirit cannot but be intense if the societies and clubs are fulfilling their right and beneficial mission.



## EDUCATIONAL NOTES.

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The President of Kalamazoo College, Prof. A. Gaylord Slocum, is just completing his task of raising \$50,000 with which to construct a new building.

The University of Maine has added very materially to the equipment of its electrical laboratory and a gymnasium is just now being built and equipped.

This is a year of marked prosperity for Berea College. President W. G. Frost, D. D., reports that the faculty has been increased and the student body is twenty per cent larger than usual.

Shaw University has organized a Night School Department and has thus far enrolled 110 students. Men of all ages are admitted. This Department promises to accomplish much for the people of Raleigh.

Defiance College is now controlled by the Christians as an unsectarian school. The President, Prof. J. R. H. Latshaw, D. D., is meeting with marked success in his attempt to raise an endowment fund. The college will open a Divinity School next year.

Syracuse University, under the efficient management of Chancellor J. R. Day, LL. D., has been making rapid progress in every department. Its curriculum has been strengthened by the addition of many departments. New buildings have been erected and equipped. Just now the Chancellor reports that a friend of the University, who wishes to remain unknown, has given \$400,000, provided friends of the institution will raise an equal sum.

Iowa College has taken a step which ought to commend itself to the educators of that state. The Faculty of the college has appointed a committee whose duty it shall be to obtain and keep definite information concerning all alumni and students who are engaged in teaching. It is hoped that the boards of education

may thus be able to procure something more valuable than a general recommendation is apt to be. There are no fees asked for membership.

The portrait of President M. Carey Thomas of Bryn Mawr College, painted by Mr. Sargent, has been returned from the Paris Exposition to its original place in Taylor Hall. The picture, which was chosen by Sargent as one of his best portraits, received a Grand Prix. It attracted much attention at Paris partly because of its strength as a picture and perhaps also partly because this representative of a woman of splendid force had written beneath it a legend significant, as few things could be, of the advance of woman's education—the words “The President of Bryn Mawr College.”

The report of the Provost of the University of Pennsylvania is an interesting document. Among other facts it shows that the faculty have been enforced by two, now numbering 260, while the students have decreased by 117, now being 2,673. The decrease in numbers is largely due to the increase in the requirements of admission in the Departments of Law and Medicine. There has been great activity in the Department of Archaeology, the work of Professor Hilprecht in Babylonia is especially interesting and valuable, giving as it does new facts of the daily life and religion of the dwellers on the Euphrates.

These words, taken from an announcement made by the University of New York, February, 1901, surely ought to change the pessimistic mood of some of our educators:

“During the past decade the growth in enrollment in the common schools has been 16 per cent. In secondary education the number of schools has increased 110 per cent, and the number of high school students has more than doubled. In higher, professional and technical education also, there has been an increase of more than 100 per cent. The appreciation of the high school system on the part of the people is shown by their willingness to contribute 94 per cent of the cost of its maintenance. Expenditures for secondary and higher education show clearly that private means are more freely expended for secondary and higher education than funds raised by taxation.”

A meeting of considerable educational importance was held in St. Louis during the latter part of February. It was a conference of committees appointed by the two Presbyterian Synods of

Missouri, commonly called Northern and Southern. Upon these committees was laid the consideration of the educational interests of the church in this state. Meeting separately at first and then jointly, several important conclusions were reached. There was no difference of opinion regarding the resolution that "co-operation between the Synods in the matter of education is imperative." The committees had been appointed in the interest of Westminster College, the synodical college of the Southern Church. The trustees of that institution agreed to recommend an equal control of the college for the Northern Synod and equal representation on the Board of Trustees. This was agreed to by the committees of the Northern Church, after some discussion. The latter church, though cordially interested in Park College, has at present no institution under its control. It has, however, the excellent women's college, Lindenwood, at St. Charles. The Northern committee agreed to recommend joint control of this institution, the Southern Synod to have equal membership on its Board of Trustees. To this the Southern committees could only partially agree because of a nominal supervision which is exercised by that Synod over another women's college. It was thought, however, that within a short time this action might be taken.

There is little doubt that some such joint action is wise and hopeful. The division of the Presbyterian Church here on the line between the North and South has done great damage to education. There have been many wrecks of colleges and academies, and the Synods will do well in combining to make one strong college for men and another for women. It will be worth considering, whether Westminster College might not wisely be made co-educational, and the whole question of synodical control of institutions of learning will bear much more discussion. We fear the argument in favor of such control is not so explicit as many would hope. That waived, however, the claim of Westminster College upon the Presbyterians of the state would seem beyond dispute. Its history is much in its favor. In recent years it has received new impetus. The plan of joint control, looking toward union of the bodies, will be watched with keen interest.



## MAGAZINE NOTES.

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### THE ATLANTIC MONTHLY.

The March *Atlantic* is distinctly a political number. Mr. F. B. McFarland writes on "Mr. McKinley as President;" James Bradley Thayer contributes a highly satisfactory account of the life of Chief Justice John Marshall; in the series of articles on the Reconstruction Period W. E. Burghardt Du Bois describes the working of "The Freedman's Bureau" immediately after the Civil War; "British Confederation" is treated by J. W. Root. The article, possibly, that is most timely and that will arouse the most comment is the one contributed by Woodrow Wilson on "Democracy and Efficiency." The writer maintains that there is a decided reaction against Democracy, and that today the notion that it is the ideal form of government is being given up even by its friends. In this, however, we need not be discouraged as de Toqueville long ago "predicted the stability of the government of the United States, not because of its intrinsic excellence, but because of its suitability to the particular social, economic, and political condition of the people and the country for whose use and administrations it had been framed; because of the sober sagacity with which it had been devised and set up; because it could reckon upon a sufficient 'variety of information and excellence of discretion' on the part of the people who were to live under it to insure its intelligent operation; because he observed a certain uniformity of civilization to obtain throughout the country, and saw its affairs steadied by their fortunate separation from European politics; because he found a sober, religious habit of thought among our people, and a clear sense of right." This number contains also several bright short stories, a notable poem by Miss Edith Thomas, the continuation of the two serials, a humorously clever article on "How to Write a Novel."

### SCRIBNER'S.

The opening article in the March *Scribner's* is from the pen of Richard Harding Davis. In his trip "Along the East Coast of Africa" he saw some strange, picturesque and interesting sights, and as usual with Mr. Davis his description is so vivid that we seem to accompany him and enjoy the same pleasures. His picture of the Sultan of Zanzibar as a dignified, intelligent and charming old gentleman is delightful. E. W. Hornung continues in "The Fate of Faustina" the fascinating story of the experiences of an amateur cracksman. In an article on immigrants, Arthur Henry revises some very prevalent notions about the immigrants

that come to our shores. He maintains that those who come are not the least to be desired but that the U. S. are receiving men and women, who, because of their thrift and energy, will in time become our best citizens. The article is refreshing in contrast with the frequent pessimistic utterances concerning our country. Henry Norman contributes another paper on "Russia of Today," and "The Stage Reminiscences of Mrs. Guilbert" are continued. An article striking in its interest is a history of "The Transformation of the Map" since 1825, by Joseph Sohn. The article reminds us again that history is making so rapidly that our geographical knowledge of today may be entirely wrong tomorrow. Brander Matthews in writing on "The English Language in America" speaks of its development under various circumstances, its universality and its inherent power. Several short stories, poems and the departments make this a decidedly interesting and profitable number.

#### THE CENTURY.

The March number of *The Century* contains the first installment of a new novel by Irving Bacheller, the author of that very popular novel, "Eben Holden." "Dri and I," with "Her Mountain Lover" by Hamlin Garland and "The Helmet of Navarre" by Bertha Runkle, fully sustain the *Century's* promise for a "year of romance." In addition to these serials there are several short stories, poems, an article on "The Mining of Iron," a description of "The Flight of the Empress Dowager" by an American missionary, and the second installment of the life of Daniel Webster by John Bach McMaster. In this article Webster is studied as a leader of opposition. An illustrated article in this number that many will find interesting is the one on "Shopping in New York." The author gives a pleasing description of the great department stores, "the outgrowths of our earlier country stores, once so widely ridiculed."

#### McCLURE'S.

The article that will probably arouse the most interest and discussion is by Prof. E. S. Holden, formerly director of Lick Observatory, on "What We Know About Mars." The recent statement by Tesla that he had seen signals from Mars and that he would attempt to answer them are shown to be absolutely groundless by Mr. Holden's declarations. The conditions there, as we now know them, would preclude the possibility of the planet being inhabited. Thus another cherished dream is destroyed by science. A very striking contribution is the series of pictures illustrating the life of the late Queen Victoria. A timely article by Geo. W. Smalley answers many of our guesses and conjectures about "Edward the Seventh." This number is especially good in short stories. There are more than the usual number and of a superior character.

## BOOK REVIEWS

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### A NOVEL WITHOUT A PURPOSE.\*

The ordinary reader will agree that this is a novel without a purpose, for the picture of love is uninspiring even in the case of Hiram and Mary, and whatever there is of resignation—and Mary is the personification of that doubtful virtue—is without reason. The book is true to life in one sense, that such things may happen; but it lacks reality because such characters as are depicted here are not true to life in the fulness of its meaning. No one can question the power of the author. There are passages which command the attention and admiration. But the effect is spoiled by the introduction of elements which have no excuse from a moral point of view and, what is more, in this case have no artistic value. The part of the book treating of Adelaide is absolutely unnecessary, as the same complications which arise would be equally dramatic if Hubert were really what he appeared to be. It is a real artistic defect to carry into unpleasant detail scenes the import of which would be equally clear if left in outline. Realism overdone is unreal. The only excuse for the novel lies in the story of Mary and Hiram. They love each other, but Mary hesitates to leave her mother who opposes the marriage—hesitates till it is too late and Hiram adopts an orphan asylum to occupy his attention and fill the aching void in his great heart. The story of Hubert and Maud is one of those sad mistakes which, when they occur, should be buried deep out of sight. Hubert wrote a book, the only work of his pen in which he saw any power, but he was afraid to show it to his mother for he knew that it would break her heart to think he had written anything of such a nature. So with this novel, in spite of all the power which is there, few men would care to place it in their mothers' hands for approval. It is a type of the large class of novels today in which the sensational, the so-called realistic elements are drawn upon with no other purpose in view than a wide-spread popularity.



## A LITTLE CHILD SHALL LEAD THEM.\*

Many who read this review have found a great deal of pleasure in stories like *The Story of a Short Life* and *The Birds' Christmas Carol*. There is beauty in them which cannot be explained by thought or style. Something lies beneath the surface responsible for the impression made. Very possibly we could find it only in the heart of the writer. In some of these stories the pathos is almost too deep; they are too sad. *Brownie* is one of the best books of this kind yet written. In it are all the elements that make these stories so touching and the climax does not gather round a death-bed but we find as true a throb in lives only beginning. Critic and cynic may find many a fault in the work but there can be few who read without finding the beauty. The simple faith of the little girl as she talks about Jesus; the loving heart of Angelo who finds the friend he needs in the Jesus of whom he had never heard; the naturalness of them all in their child life; and last of all the worry of Brownie as she grows discouraged makes us feel, for it is all what our own hearts experience. The allegory of the little serving lass has its message of comfort for us all, old and young alike.

## A PERSONAL RETROSPECT OF AMERICAN AUTHORSHIP.†

There is a charm about these volumes of reminiscences of the days of Longfellow and Emerson which no one of any literary taste can escape. Doubtless no reader will agree with all the personal estimates but that is no criticism of such a book. Many do not agree with the author's philosophy of literature and see no reason for his special admiration of certain great writers, yet they must agree with his devotion to many of whom he speaks in these pages. Indeed in no other way than upon the pages of these personal volumes can the younger lovers of literature get acquainted with the masters of the days now gone. What happy days those were when the aspiring writer could visit with such men as Lowell and Holmes. When Ian Maclaren visited Boston he voiced the longing of many an American of to-day when he said: "During the few days of my stay here I shall try to identify all the places the Autocrat has told us about, only sor-

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\*BROWNIE. By Amy LeFevre. \$1 25. New York City: American Tract Society.

†LITERARY FRIENDS AND ACQUAINTANCE. By W. Dean Howells. 288 pages. \$2.50. New York City: Harper & Brothers.

rowing because I cannot see his well-beloved face." And Holmes is not the only name that stirs us thus.

In the book the memories cluster chiefly around Holmes, Longfellow and Lowell but even the occasional view of Emerson, Hawthorne, Thoreau, and the many others is delightful. It would be presumptuous to criticise Mr. Howells' style in any particular; the exceedingly personal character of much of the work is of course to be desired as it gives us a biography of the writer as well as pictures of those he knew. For a man's character and nature can be well judged in many ways from his attitude toward his contemporaries. There are several incidents related which are unnecessary and which should have been omitted. In one or two cases the author recognizes this fact enough to apologize for them. The book is one of those which you desire not only to read but to own.

#### PROBLEMS OF THE EAST.\*

From time to time the attention of the world is turned to various parts of the world and our interest is demanded by new developments. However it is impossible to overlook the fact that the expansion of the Russian state is the important fact of the present. By one step after another since the very origin of the nation, the Empire has been unceasingly pushing toward the sea. Foiled in one direction it has quietly withdrawn, at least for the time, and at once started another exit. Today when the chance of success seems bright Russia's progress is well worth watching. For a clear outline of the development of this policy of systematic extension to the seaboard, this monograph, which first appeared in the *International Monthly*, is perfectly adapted. The very fact of absolute monarchy has made possible the continuous policy which has tried every direction and now depends on either China or India. No one could read this book without being able to follow the course of contemporary history without a clearer idea of the questions at issue.

#### THE RELATION OF PROTESTANTISM TO ROMAN CATHOLICISM IN THE LIGHT OF THE REFORMATION.†

From many points of view this is a valuable work. It is the outgrowth of a long and careful study of the Reformation. The

\*EXPANSION OF RUSSIA. By Alfred Rambaud. 95 pages. \$1.00. Burlington, Vermont: The International Monthly.

†THE GENIUS OF PROTESTANTISM. By R. M'Cheyne Edgar. 348 pages. \$1.50. Edinburgh: Oliphant, Anderson & Ferrier. Imported by The Westminster Press, Philadelphia.

author's hope that he has expounded the inner meaning of Protestantism with some manner of freshness has been fulfilled in a number of instances. No one who has the least interest in the Church can look through the outline of the contents without turning once and again to paragraphs which catch his attention. The conclusion that the Kingdom of Heaven and the Kingdom of God are not interchangeable terms as used in the Gospels would not be accepted by many readers, but it is practically taken for granted by our author. However, even to one who finds many features with which he cannot agree, the value of the study is hardly lessened, as the suggestive power is beyond the constructive. Almost every paragraph brings new light to bear upon some idea which is not foreign to the mind of the reader, and serves to explain in a new way or to confirm in the old opinion. The book is one not to be read and accepted or thrown over as a whole, but to be studied and carefully followed out in thought.

#### TWO DETECTIVE STORIES.\*†

The value of the detective novel is a question. Some of them, based on problems which are repulsive as well as unfit for the ordinary reader to absorb, are very pernicious. As literary work few of them deserve high rank. Style takes the back seat to excitement; perfection of plot plays second to intricacy. Poe and a few others have made literature of the detective story but it is a difficult undertaking with such material. Of the two stories under consideration both have certain undesirable features but both are above the average. *The Circular Study* is not up to the author's best style. There is a striving for effect and a forced treatment here and there which detracts from the all-necessary development. *That Mainwaring Affair* is rather more natural in conception and so the more attractive. Both will serve to while away the odd moments and, perhaps, rest a weary brain.

#### A SKETCH OF ECCLESIASTICAL AFFAIRS IN MARYLAND.‡

As a history of permanent value this has the defect of being written to combat what the author claims is a historical mistake.

\*THE CIRCULAR STUDY. By Anna Katharine Green. 289 pages. \$1.25. New York City: McClure, Phillips & Company.

†THAT MAINWARING AFFAIR. By A. Maynard Barbour. 362 pages. \$1.50. Philadelphia: J. B. Lippincott Company.

‡RELIGION UNDER THE BARONS OF BALTIMORE. By C. Ernest Smith, D. D. 384 pages. \$1.25. Baltimore: E. Allen Lycett.



Such an attempt always suffers from the instinctive feeling on the part of the reader that bias in treatment cannot be avoided under those circumstances. It would be impossible without a careful study of Maryland history to decide whether the author has fully proved his position. That he has strong evidence and the support of several historians for his view is not to be denied. Few can read what he has to say without feeling their traditional understanding of the founding of Maryland shaken. There is a marked tendency at present to rewrite history. Our fancy's picture of Richard of the lion-heart is demolished and then one dares to try to touch it up again. A daring attempt is made to canonize the memory of the long-loathed King John. In fiction and history this is true. We are not unwilling to know the truth but we must be careful especially where our desires urge us on. The careful study of our colonial history with a view to correcting mistakes and giving us the truth is one of the most patriotic labors a man can undertake. The volume under discussion is a valuable contribution to American historical discussion.

#### A COLONIAL LAWMAKER.\*

Comparatively little is known of Roger Ludlow but the author of this sketch has made the best possible use of what there is. He was a man of good family and fine education in England. He came to this country, landing at Nantasket in May 1630. For five years he was a leading figure in Massachusetts and then removed to Connecticut as one of the leaders in the founding of that colony. Here again he was the moving spirit in the early organization. He, with Hooker, Haynes and several other strong men, developed the constitution and codes of laws. To his work was due the magnificent criminal code which was without rival in the colonies and which still exists as the core of the present laws of the state. He was also prominent in the military activities of the colony. Indeed for nineteen years Ludlow was the leading man in Connecticut. Several times he was attacked by charges of various kinds but his character sustained every shock so that his name stood unstained in New England and after his return across the ocean he was received there with honor.

There is a lack of unity in the style of the book, due to the

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\*ROGER LUDLOW. By John M. Taylor. 166 pages. \$1.50. New York City, G. P. Putnam's Sons.

introductory essays which compose the first chapters and the long collections of quotations which are embodied in the text. There is evident intention to defend Ludlow's memory, especially in the last appeal which is out of place in a monograph of this kind. Still the volume is a valuable addition to early American history.

#### THE WAYS OF THE PAST.\*

In the eighteenth century, life in a New England town moved very differently from anything that can be found anywhere today. It is very pleasant to follow a family through all the strange customs of that day and see how they worked and played, loved and sorrowed. Fashions were different; ideals were different. Even war was not the same when we won our independence and when we won it for Cuba. Still through it all we find human nature the same. It is easy to trace the nature which is ours today in the men and women, boys and girls of then. The picture of the family life is most important. We have gained a great deal which was not dreamed of then but as truly we have lost some of the sweetness of the old life together. It is a question on which side the balance would fall if we tried to figure out the gains and losses. But it is only the unessential which has changed. All the beauty of home life is due to the same causes today as of old and it is our fault if we have lost anything we might have. There are the same possibilities of home today and in those days there were homeless families as truly as now. From a historical point of view this book is valuable and also from the side of the individual it is worth writing.

#### A USEFUL BOOK.†

Thanks to Dr. Kilbourn we can now ascertain with a minimum of labor and in a moment's time what great men have thought and said concerning God, religion and eternity. *The Faiths of Famous Men* is unique in its get up. It is a neat, handy volume of some 375 pages, full of wisdom, inspiration and warning. These nuggets have been arranged in chapters with captions such as these: "God," "Creation," "The Bible," "Christ," "Immortality," "The Intermediate State," "Resurrection,"

\*THE SALT-BOX HOUSE. By Jane de Forest Shelton. 302 pages. \$1.50. New York City: The Baker and Taylor Company.

†FAITHS OF FAMOUS MEN, in their own words. Compiled and edited by John Kenyon Kilbourn, D. D. Large crown 8vo. Library cloth \$2.00. Henry T. Coates & Co., Publishers, Philadelphia.

"Heaven." A complete index adds very greatly to the value of the book and makes it possible to find out at once what Aquinas, Gladstone, or Thomas C. Platt has said on these subjects.

The wonder now is that the world was content so long to wait for such a book for its value is apparent to all. The best compliment we can pay the author is to use the work which, with such laborious care he has placed within our reach. We need no longer to guess at what famous men have said for we can now read their very words. The book is sure to become a favorite with students and speakers the country over.



## REVIEWS IN BRIEF.

Dr. James Thompson Bixby brings out under the title, *The Ethics of Evolution*, a new edition of *The Crisis in Morals*. This work has been translated into Japanese and is commended by men like Professors Pfeiderer and Gilman. First the author makes a careful critique of Spencer's "Data of Ethics" and then proceeds to a positive reconstruction of ethics on the basis of evolution and scientific knowledge. The chief flaw in the latter part is the neglect of Revelation. Even in a theory of ethics which denies place to Christianity as a distinct formative force the possibility of such a relation should not be neglected. In a study of ethics the book demands attention, for it is strong as far as it goes. (Small, Maynard & Company, Boston. \$1.25)

To get the setting of Mediæval adventure with all its excitement we must go today to Central America, best known for its plotting and revolutions. In *The Filibusters*, Cutcliffe Hyne ushers us into the inner councils of one of these plots. There is excitement galore and uncertainty without limit, though to be expected because a woman is at the bottom of it all. There is plenty of movement and there are passages which are strongly developed. (Frederick A. Stokes Company, New York City. \$1.50)

No one can read this sermon by Bishop Potter without feeling an interest in the work the preacher is doing in the great city. Under the title, *God and the City*, he speaks a stirring word to the consciences of men. It is the embodiment of the spirit of true service and is the key note of the struggle for the right which he is leading. (The Abbey Press, New York City. \$1.50)



*An Octave*, by W. E. Norris, is a collection of short stories reprinted from several English magazines. The last two of the stories are the best, some of the others are quite ordinary. The plot of "In Good Faith" though not entirely original is attractively handled. (Drexel Biddle, Philadelphia. \$1.50)

A pamphlet of forty pages about *Le Duc de Reichstadt* is timely. The French is very simple, the notes being almost entirely unnecessary, and the authors have stated without elaboration the most interesting facts in the life of the "eaglet." It is probably the best outline of the life of the second Napoleon published by itself. (William R. Jenkins, New York City)

In a very handy little outline, Eli G. Foster has followed the course of *The Civil War by Campaigns*. Any one who desires a bird's-eye view of the war will be repaid in the reading. There are many sections where the personal equation has resulted in estimates with which others will not agree but no one could expect it to be otherwise. On the whole the author has succeeded admirably in his attempt. (Crane and Company. Topeka, Kansas. 75c)

There is no claim to originality in *Plain Instruction in Hypnotism and Mesmerism* by A. E. Carpenter. First he gives some simple, direct information and advice concerning the nature and use of hypnotism. Then he describes a number of experiments from his own experience which are interesting as all such seemingly strange occurrences are. (Lee and Shepard. Boston. 75c)

Mrs. Mankowski has translated from the Polish a historical romance of ancient *Pharaoh*, by Boleslaus Prus. It is a story of the fall of the twentieth dynasty as a result of the struggle between the heir and priests. The setting of the time is quite successfully reproduced and the whole is quite a pleasant picture of ancient Egypt. There is not much of a plot but several of the characters are well conceived and treated. (The Abby Press, New York City. \$1.25.)

Mrs. Charlotte Perkins Stetson Gilman writes *Concerning Children*. Parts of the book are very interesting reading; whether it amounts to anything will receive many answers. Most readers would like to ask the author three questions. In the first place, whether she has ever brought up any children; then, whether she has brought them up according to the ideas given in

this book; and lastly, how they turned out. A good deal of what she says is wise and is what many people—the kind that will be likely to read her book—try to do, but some of her ideas need interpretation. Chapters on “The burnt child fears the slippers” and “Social parentage” are at least suggestive. (Small, Maynard and Company, Boston. \$1.25)

Louise Snow Dorr is to be congratulated on the success of her first novel—*The Mills of the Gods*. It deals with semi-rural life in Maine and introduces all classes of society. The characters live and move before us and seem to have all the realities of men and women. There is a possibility and naturalness about it all. At times the situation may be forced but even then our interest never flags. We want to know more of Uncle John, and when at last he comes before us, we are pleased to see him at his best. The book does not attempt to solve the many evils of the social system, but he who reads it must of necessity be led to realize that “he who wilfully feeds himself into ‘The Mills of the Gods’ must at last be ground to powder.” This work has been well done, and we wait with interest the next work by the same author. (A. S. Barnes & Co., New York. Cloth, \$1.)

Men may differ as to the wisdom of those statesmen who enacted the last three amendments to the Constitution, but all sane men admit the gravity of the problems now confronting the two races living side by side in the Southland. There would perhaps be reasons for despair were it not for the efforts now being made by the negroes themselves. That such efforts are being made may be seen by any one willing to read the career of Mr. Booker T. Washington as portrayed in *The Story of my Life and Works*. Noble by nature, disciplined by hard work, and made tender by deep sorrow, Mr. Washington has lived a life of usefulness to his own race. The book manifests all the simplicity in style, earnestness in effort and purity in purpose which have characterized the life of its author. One who begins the story is bound to end it and then long for another chapter. As founder and principal of Tuskegee Institute Booker T. Washington deserves a place with the great educators of our land; as a public speaker he ranks among the first of his day; as a representative of his race he stands, perhaps, without a single peer. (J. L. Nichols & Co., Napierville, Ill. Cloth, \$1.50.)

*The Chicago Massacre of 1812* as told by Mr. Joseph Kirkland was full of thrilling scenes which showed the hatred of the Red Man for the White. Few were the facts yet out of that scanty material the author has woven an interesting narrative, awful in its ferocity yet not devoid of heroism shown by both Indian and American. The book tells how Fort Dearborn (now Chicago) was given up during the war of 1812 and how the retreating garrison, men, women, and children, were murdered by the Indians, the allies of the British. This book should be read by those who are interested in the history of the great city of the West. (The Alhambra Book Company: Chicago.)

*In Edward Blake: College Student* the Rev. Charles M. Sheldon has given us a history of the victories and defeats of the first three years of a college course. The hero is a man who prides himself on his moral rectitude; he has however no conscious need of a personal Savior. Strong in the knowledge of his own power, he has no sympathy for those who, less fortunate than he, have many a fight to wage. By chance he is thrown into close contact with a man who lacks a strong character, in fact a man who is weak in many ways. Here then help was needed; here was a chance for Edward to make use of his fine principles. But what does he do? What all who trust only in moral strength must do, fails. The author introduces the themes which so often fill the pages of his books: intemperance, corruption in college and in social life, evils of war, the canteen question. There is of course no room for a solution of the problems but we are led to think that if capable of a solution it must come through Christianity. The book though disappointing and unsatisfactory in many particulars is yet exceedingly interesting. (The Advance Publishing Company, Chicago. Cloth, \$.75)

Mr. Dooley is a prolific writer. His sayings, though sometimes bitter, are usually humorous. We have read his criticisms of the Cuban, Boer, and Chinese wars and, spite of the humor which they contain, we can catch the sorrow and pathos of human suffering which he portrays with a knowing hand. One of the latest collections of his works is *Mr. Dooley's Philosophy*. The chapters are all characteristic and well worth the reading. Some of the best are chapters thus named: "A book Review," "The Boer Mission," "Minister Wu," "Kentucky Politics," "Marriage and Politics," "L'Aiglon." Besides many other fine chapters the book contains several of his maxims, which are all epigrammatic. "Thrust ivrybody—but cut the cards." "I care not who makes the laws iv a nation if I can get out an injunction." (R. H. Russell, Publisher, New York.)



## LIBRARY NOTES

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Again we are called upon to express our gratitude to Mr. and Mrs. Geo. A. Lawrence. This time it is for a magnificent set of the Universal Anthology. We predict that this ornate, useful gift will shed a sweet fragrance throughout the intellectual gardens of Park students, present and future. The set consists of forty volumes handsomely bound. This set is of the National Edition of which but a thousand copies were printed, consequently comparatively few libraries will be as fortunate as Park in getting this edition.

Mr. Anthony Dey, to whom Park College already owes so much, has given us new cause for gratitude by presenting to the Library a very handsomely bound set of Lydekker's "New Natural History."

The *Magnus Opus* of the Library department during the past few weeks has been the preparation of a classified list of the books in the Library. When completed it will comprise about one hundred and fifty pages. The classification as given is not to be carried into detail, but is intended to give only the more general divisions. The need of such a catalog has been felt ever since Mr. Stanley R. McCormick of Chicago, by the gift of \$4200, made it possible for us to have the use of such an excellent working library. We feel sure that the catalog will greatly enhance the usefulness of the books which we now have.

The PARK REVIEW has given the Library during the last year books which aggregate about sixty dollars. These books are received by the Review Department and after a careful reading by the Literary Editor, Mr. Henry Nelson Bullard, Ph. D., of Auburn, N. Y., they are sent on to the Park College Library where they come directly into the hands of the students. The Publishers who send their books to the REVIEW secure good results, for they get the notice through the Book Review Department and at the same time bring their publications to the notice of many who will become leaders. Last year the REVIEW placed in the Library books and magazines which aggregated about \$100.



With this number of the REVIEW two changes have been made. They are, however, only in form. For purely business reasons it has been found necessary and wise to make one of the editors more immediately responsible for the management of the magazine. It has seemed best, therefore, to name but the one editor on the front outside cover. His co-operation with the other editors will, however, be just as necessary and complete as before. The fact that, hereafter, and beginning with this number, the entire contents of the REVIEW will be *copyrighted* has also added to the necessity for this apparent change.

Since the REVIEW is printed by the students it is necessary to send in the MSS. earlier than when it was printed in Kansas City. Consequently it has been deemed wise, in fact rendered almost necessary, to change the place of our *editorial* notes placing them last instead of after the *Literary* department as formerly.

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Arrangements are now being made for a Sociological Conference in Kansas City. The date set is April 18-21. It is only recently that the charities of Kansas City have become associated under a general secretary and under central control. That such association is necessary for efficient work, has been too widely experienced to bear dispute. Indiscriminate charity works havoc. Organized charity runs the risk of becoming mechanical and of being a thing of figures and note books. But it lessens the danger of professional pauperism; it overcomes even the supposed need of begging; it helps to create new conditions which shall breed less squalor and poverty. So long as certain conditions exist in Kansas City, the demand for charity will increase. Most of these conditions can be remedied. There is neither

need nor reason for the river-front of wretched cabins which greet the visitor who reaches the city from the river. But there could be no efficient action toward the suppression of such places while the charity societies were working in independent ways. The Associated Charities Society is in position to outline certain improvements and carry through certain reforms of great value. Already, within the months of its existence, the charity work of the city has lost much of its haphazard method and the poor are being cared for as never before. By its influence similar organizations have been made in adjacent places. These organizations, and individuals interested in distinctly charitable work, have now become so many that a conference is natural and even imperative. The meetings will be held for the most part at the Young Men's Christian Association building and will be open to all who are interested.

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A college annual records a college life. The annual presents elements in the college fraternity that other college publications leave untouched. Catalogues, giving courses of study which are after all but little more than lists of books that students handle, do not differ greatly in different institutions. The literary monthly shows more adequately how the student handles his books by exemplifying the mental development he has derived from them. The quarterly affords a similar intellectual expression to the college faculty. There remains the broad field of what in common parlance is called college *life*.

The italics suggest that in the life of a college there is something peculiar, for in America, neither to high school life nor to university life do we give this distinguishing sign of individuality. Every father, whether he has been through college or not, wishes his son by all means to obtain the benefits of college *life*. By this, we suppose, he does not mean what an average layman might suspect from the daily newspapers, excessive indulgence in foot-ball, gaming, or the convivialities of clubs. Rather he probably hopes for the lad a realization of the opportunities for social pleasure and profit in the new unity, community if the word be understood, of which he has now become an essential part. The college life which the annual presents is the social life of a college.



But in many colleges the annuals do not vary from year to year much more than the catalogues, and do not differ greatly from the annuals of other colleges. They give the impression of routine in social functions. They are merely year-books of clubs and fraternities, the plates and symbols remaining constant, lists of membership alone changing. They do not evince independence, originality, the spring of first thought. They are annual reports, statistical tabulations, roll calls; and as such they have value.

The present Senior class of the college is about to publish the first Park annual and we expect a good deal not only in it but from it. It will be more than a report; it will be the full-hearted portrayal of the distinctive Park spirit. It will contain pictures of classes, of societies, of various social organizations. It will offer original articles, stories, and poems. It will bristle with jibes and jokes. On each score the seniors found themselves justified in the undertaking. Economically—the annual, because it gives cuts of students and faculty, is an inexpensive mode of exchanging photographs. Educationally—the annual, because it awakens personality, brings out creative ability, calls for stir in the mental life of the student body. For many reasons—the annual, because opening a way for the expression of various social feelings, is an eminent satisfaction to the entire circle of the college and its friends. We expect that "*The Narva*," taking its name from a myth of this region, will through and through be imbued with the distinctive personality of our college.

There is one publication which will always make known most truly and most deeply the highest Park College life. The weekly *Record* is our pulsebeat. The annual, overflowing with the lighter play of social good humor, will be an expression of impulses as necessary to that life as laughter to the healthy flow of rich blood.

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Whatever may fairly be said against the conditions which make possible the accumulation of large private fortunes, recent events have revealed some noble uses to which these fortunes may be put. One of the certainties of the mode of life of Americans is that enormous possessions cannot pass from father to son through any large number of generations. However a man may gather riches, they will get back into the common treasury after

a while to be used for all. That is true in the nature of things.

But these later money-kings seem inclined to wield their power while it is still theirs. It would be impossible to name the men who have been able to bless a wide reach of country by their large wealth. Nor does anyone, beside themselves, know what they have done. Three names will stand out as notable in the benefactions of the present day. Mr. John D. Rockefeller is both a cause and an effect of the centralizing of capital in the oil business. Chicago University is nearly as old as he, yet it properly adds a line to its title: "Founded by John D. Rockefeller." His gifts to the one institution now amount to more than \$7,000,000. Brown University, Tuskegee Institute, various New York charities, churches and hospitals have been beneficiaries as well. Mr. Andrew Carnegie has made his entire fortune of about \$200,000,000, if any man can make so much. At any rate the conditions of our day and his own energy have given him control of that enormous sum. The day hardly passes when he does not perform some deed of large charity. He will not call it charity. He calls it giving back what has come to him as trustee for his fellows. His New York City library gift distances all previous charitable conferments. There are towns and cities over the whole land whose culture rests on surer foundation for the deeds of this man, once the poorest of the poor. In one fortnight his known gifts have amounted to more than \$12,000,000. His purposes are for larger things yet. Dr. D. K. Pearsons of Chicago, holds an unique position among givers. He has become the patron saint of the small college. We have not before us the figures of his gifts but they run comfortably into the millions. He has planned such gifts as stir others to give, conditioning his own fund on securing a larger one from other friends. The effect is to raise up new friends and arouse old ones. A new lease of life has been given to many a struggling college, and not a few have been put on a permanent basis.

These three men are simply large instances of a new and cheering type of man. Each is utterly unwilling to pretend that he is doing anything heroic. Each gives jubilantly, exultingly. Each knows the happiness of giving. It is not necessary to be blind to such products of the system which speakers and essayists and newspapers love to condemn.

The death of Charles Dudley Warner has been followed closely by that of Maurice Thompson, and American literature has lost two of its illustrious representatives. Mr. Maurice Thompson died February 15th at his home in Crawfordsville, Indiana. Before the publication of his latest book, *Alice of Old Vincennes*, it is probable he was a writer known only to a select few, but the great success of this book has made his name well-known throughout the country. Mr. Thompson had been at various times in his life a soldier, civil engineer, politician, geologist, explorer, naturalist, and writer. His charm in the latter vocation came from his knowledge and powers gained in the former ones. His ability for keen and accurate observation, his great love of nature, gave him the material for his best poetry and prose. He was an American through and through and his admiration of all things American and his enthusiastic patriotism together with his sane optimism lent a charm and freshness to his stories and poems that made them inspiring and invigorating to the young men and women who were his greatest admirers. Mr. Thompson was still in the prime of manhood and apparently at the height of his literary power, and we can only conjecture what he might have done, but the promise was splendid. "Those who knew him best loved him most" is a fitting word with which to close.

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The recent combinations in the industrial world, notably the steel combine with a capital of over one thousand million dollars, suggest many questions of vital interest to educators. Whether this means, as many believe, that we are rapidly approaching, by an unconscious evolution, to a realization of the socialists' dream, or not, we know that the effect on the national character must be tremendous. The question is not yet decided whether the individual will become less and less important as the combination principle is applied to all forms of industry. The answer to this question is of far reaching import. President Hadley of Yale has recently suggested an educational trust to include all American colleges and universities. This suggestion coming from such a source ought to call the attention of all sincere educators to the matter and secure from them the deepest thought. It is an immense question but now is the time it must be faced and its consequences studied.



As the life of General Benjamin Harrison was a world-wide blessing so his death brought international sorrow. Complaints are common that our American system produces politicians, but not statesmen. It is notable however, that a man with a knack for political life has abundant opportunity to become a statesman here. Mr. Harrison had experience in most of the stages of national influence. His record throughout is more than creditable. He kept himself singularly free from "entangling alliances," and will be remembered as a man who made no promises. He told one friend who asked a promise, "I will promise only this, that when the time comes to act, I will do what I count right." The reviewers of his life have commented on his coldness and unsympathetic temperament. That he could be cordial and fraternal, the writer has excellent reason to know. And, that he had the reserve of dignity is beyond dispute. But one who was very near him during his presidency has explained his defeat for a second term on the ground of his estranging so many of his official friends by cool treatment. Probably President Harrison had no intimates. His affections were not readily engaged. His strength lay partly in his self-control, in his unreadiness to commit himself to others.

The place of Mr. Harrison as an officer in the Presbyterian Church, was a very exalted one. He magnified the office. His last public service was in the interest of that position. His last study was of questions involved in his duty as an appointee of the Church. Of his entire worthiness to bear the honors conferred upon him, there has arisen no question. He has many traits which mark him as a typical American, model for young men who would be both American, manly and Christian.

# THE PARK REVIEW.

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## PARK COLLEGE ALUMNI.

L. M. M'AFEE, M. A.

"By their fruits ye shall know them," is an aphorism by which institutions must stand as truly as individuals. No organization that seeks recognition of men can hope to evade the scrutiny of fruit seekers. Park recognizes this principle. She acknowledges the right of those who have made her the recipient of their financial and moral support, to demand proof of the wisdom of their investment. Such a report must of necessity partake in a large degree of the ofttime wearisome statistics. Such an outline statement can include only those who have won degrees and to whom diplomas have been granted. There are, however, hundreds who have been students, whose characters have been strengthened, who attribute to Park, as the human agent, much of the success of their lives. Of these no account can be taken though their loyalty to the institution is a source of strength and encouragement, second only to those who have completed the entire course.

Park's doors were opened to students May 12, 1875. A small class was preparing for the Freshman year. In September of that year the Freshman work was organized and year by year the course was extended until in the spring of 1879 a class of four was deemed ready for the degree B. A. July 1, 1879 was a gala day in Parkville, no not exactly in Parkville for it rained very hard during the forenoon hours. But it was a glad day for the struggling, infant college, though the ardor of the occasion was somewhat dampened.

The graduating exercises were held at 11 A. M. in the Presbyterian church of Parkville, situated on the present site of McCormick chapel. The four graduates, three women and one

man, stood as exponents of the differentiating features of the institution, without financial resources they succeeded by availing themselves of aid only after a wise and judicious expenditure of their own efforts. The path through the educational forest was blazed by them and hundreds have cheerfully followed their lead. A few items relative to their subsequent lives will not be out of place. One of the women married a farmer, a second one a business man, the third one a Presbyterian minister whose work has been on the frontier. Right nobly have these three wives and mothers done their service for their families as for the Master. The man of the class was graduated from Lane Theological Seminary three years after college days were past and has done continuous home mission work in Missouri, Kansas and Oregon. The faithfulness that marked him as a student has evidenced itself in all his effort as a bearer of glad tidings in hard and trying places.

Beginning with 1879 a class has been graduated each year. Including the class of 1900, twenty-two classes have been granted diplomas. The alumni now numbers 386 of whom 190 are men and 196 are women. 18 of these must be starred on the rolls. The class of '82 was the first to lose—two from business lives, one from a home and one from a mission school in Utah. Two were taken who were teachers in their Alma Mater. Three others were teachers. Two were taken from recently established homes. One from Western Theological Seminary, Allegheny, Pa. One from the first experiences of a business career. Two after but a few months from graduation. One after several years of consecrated service on Alaskan shores. Two from foreign countries to whose people their lives had been devoted in Christian service.

The alumni is scattered on American soil from Alaska and Hawaii on the west, to Massachusetts on the east. In 36 states and territories are they to be found, and in the following thirteen countries: Africa, Bulgaria, Chili, China, Egypt, India, Japan, Korea, Laos, Mexico, New South Wales, Prince Edward Island and Siam. Until 1897 all graduates were given the degree B. A. Since that date, young ladies omitting one year of the higher languages and mathematics have been awarded the degree Lit. B. 334 B. A. degrees have been granted and 52 L. B.

The features of the institution which appeal to one member of the family appeal to another as shown by the representation of families on the alumni roll. One father and his son are found



enrolled. From one family six members have been graduated, from another 5, from 4 others, 4 members each, from 8 others 3 members each, and from 35 others, 2 members each. Almost 34 per cent. of the enrollment is represented by these several sets of graduates. Of the 58 families thus represented 38 now have, or have had, other members among the student body. Of the entire alumni 9, or two and one-half per cent., have met all financial obligations by money payments. That is, 377 of a possible 386 have needed the special self-help offered by the institution.

Of the 196 women, 90 have married. 28 have made choice of a husband from the Alumni and 14 more have cast their lots with men who were their fellow students but who for various reasons failed to complete the course at Park. Five of them have completed medical courses and are now practicing medicine, 3 more are trained nurses and 2 others are now pursuing medical courses. There have been engaged under appointment of the Home Mission Board as teachers 30, or 15 per cent of the women graduates. There are now 12 engaged under appointment of the Board in the various schools South and West. Twenty have served the church and their Master on foreign soil. Five have been compelled to give up their chosen work, chiefly on account of ill health. One died on the field. 15 are yet under appointment and are now on the fields of labor. 3 are medical missionaries. 59 are now teaching in our own land; public schools, academies and colleges are being made the better through their instrumentality. Much might be said of the fidelity of the score or more who are employed as home makers for brothers, fathers and mothers. Their Christian College training is being devoted to a service well pleasing to the Master.

Owing to the course of study and the general influences which surround the students a large proportion of the men devote themselves to professional careers. 99 of the 190 male graduates have entered the ministry. One is in the ministry of the Church of God, one a Methodist, two are Congregationalists, the others are Presbyterians. Exclusive of the classes of the past three years, whose ministerial candidates are yet in the Theological Seminaries, 149 men have been graduated, the ministry has claimed 66 per cent. 21 men of the last three classes who are in the Seminaries, including these, 63 per cent of the entire male membership are ministers or in course of preparation. 10 are on foreign

mission fields. One of these, a physician, one a teacher and eight are ordained ministers. Two others have been commissioned, one of them gave up his life on the field; the other was compelled because of his wife's ill health to return to this country. Seven are practicing medicine and six are pursuing medical courses. Eight are lawyers and one is pursuing a law course. Twenty-one are teachers; one a college president, four in home mission schools, two in the Institute, Santiago, Chili, one of them is president. Eight are in college work, six of them hold positions in their Alma Mater. Two have represented the county, Platte, in the Legislature—one has been for years Clerk of the Circuit court, and one a state judge for a number of years in Utah.

To write more in detail would be wearisome. Twenty-two classes have been graduated in twenty-two consecutive years. In a special and peculiar way are Park students known to their instructors, and the good accounts of their lives and works are not other than what are expected. For the past grateful recognition is given Him by whose grace the institution is possible and a hopeful outlook is taken for the future.

NOTE.

Since the foregoing was prepared, eleven graduates have offered themselves for service in foreign lands, under the direction of the Foreign Mission Board, while the Home Mission Board has the application of seven others, pending consideration at a meeting to be held during the Spring. The Foreign Board has commissioned six of the eleven before them, others are to receive consideration soon.

## ON MAP DRAWING.

### PART II.

PAUL P. BOYD, M. A.

The Greeks early recognized the difficulty that confronts one when he attempts to make a correct representation of the earth upon a plane. If the sphere were a developable surface, that is, if it could be unrolled in some way and spread out flat upon a plane, the task would be a simple one. If those ancients who believed the earth to be a huge cylinder had been correct it would be scarcely harder to make our world-maps than it is to print our papers upon our cylinder presses. But men had finally to be reconciled to the fact of the earth's sphericity, and then either to be content with the unsatisfactory globe-map or to devise methods that would as nearly as possible approximate perfection. Of course by the mathematician any projection that has been obtained by the use of a reliable mathematical formula might be considered perfect, whatever the actual appearance of the map. But for the average traveller on sea or land the map must preserve as nearly as possible the actual shapes and proportions of terrestrial areas. With our make-shift representations, however, accuracy in one set of relations is obtained while that in other sets is sacrificed, and this fact explains the use of so many kinds of projection.

The various methods of projection used in the making of maps may be placed in three groups: First, perspective projections upon a plane; second, projections upon developable surfaces; and third, projections derived from some abstract mathematical formula.

The nature of a perspective projection is suggested at once by the name. An amateur holds before his eyes a pane of glass and imagines the distant landscape traced upon its transparent surface. Similarly, the chartographer draws the picture of the earth's surface as it would appear, could he see it from some definite point within the earth or out in space. The kind of the perspective will depend upon the position of this imaginary point of



view. Let us suppose that the plane upon which the outline or projection is to be made is tangent to the sphere representing the earth at the south pole, as in figure 1. Then if the point of view is at the center of the sphere, O, it is clear that the southern hemisphere will seem to be spread out upon the tangent plane, the point P on the sphere appearing at A, on the plane. This is known as "central" or "gnomonic" projection, and it is evident that for points not too far from the south pole it is fairly accurate, but that for areas close to the equator the distortion would be enormous. This projection is used especially in the construction of sun-dials.



Fig. 1.

Next, let us take the point of view at the north pole, N, and we shall have the common "stereographic" projection, where the point P is projected to B. Finally, suppose we proceed out into space from N, upon the earth's axis produced. If we could continue our trip until our view-point were at infinity we should have all points upon the sphere projected along lines perpendicular to the plane. That is, in "orthographic" projection the points P and P' are represented by C. But we may vary the position of our plane of projection as well as that of our point of view. When we take the plane tangent to the sphere at one of the poles we get the co-ordinate circles on the sphere represented upon the plane as in figure 2, the concentric circles representing latitude circles, and the straight lines, meridians. We might also, in the case of stereographic projection, have passed the plane through the equator, and thereby have changed the scale of the map. If we



Fig. 2.

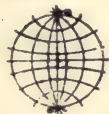


Fig. 3.

should make our plane tangent to the sphere at some point on the equator or pass it through a meridian, our projected figure would look something like figure 3, where all inside the complete circle represents one hemisphere, and all without, the other.\* Or, again, we might place the plane tangent at any point on the sphere and get a projected figure. It is seen that the work of the mathematician is very largely concerned with the transformation of the spherical co-ordinates of longitude and latitude to a system upon the plane, and that when this is done the task of locat-

\*This figure is slightly incorrect in that the projected meridians and parallels do not cut exactly at right angles.

ing points and filling in the outlines of the map is comparatively simple.

In order, now, to give some better idea of the character of the perspective projections as well as to get some material that will be needed in the latter part of this paper, it is proposed to present one or two of the demonstrations connected with stereographic projection. In figure 4, let the circle be the outline of the



Fig. 4.

sphere representing the earth, having the plane tangent at the South Pole, S, and the "point of view" at the North Pole, N. Then the point P ( $-\xi, \eta, \zeta$ ) on the sphere, is projected to the point P' ( $-x, y, 0$ ) on the plane. It is readily seen that the whole sphere is going to be represented upon the whole plane and

that each point on the sphere has just one point corresponding to it upon the plane. Let us first derive the transformation formulae for passing from sphere to plane, following the method of Klein in his *Nicht-Euclidische Geometrie*. Whether this work is original with Klein the writer cannot say.

Let the origin be at S (fig. 4), and let the coordinates of P and P' be as given above. Then since the  $\Delta PMS$  is similar to the triangle PRQ,

$$\frac{-x}{-\xi} = \frac{y}{\eta} = \frac{SP'}{QP} = \frac{SN}{SN-\zeta}$$

Or, taking the diameter of the sphere unity, for convenience,

$$\frac{-x}{-\xi} = \frac{y}{\eta} = \frac{1}{1-\zeta}$$

Therefore,

$$x = \frac{\xi}{1-\zeta}, \quad \text{and} \quad y = \frac{\eta}{1-\zeta}. \quad (1)$$

That is, we shall find the spherical curve corresponding to one in the plane, by substituting

$$\frac{\xi}{1-\zeta} \quad \text{for } x, \quad \text{and} \quad \frac{\eta}{1-\zeta} \quad \text{for } y.$$

But in three-dimensional geometry this would give us the equation of a surface and so we must eliminate between this and the equation of the sphere. From (1) we have

$x^2 + y^2 = \frac{\xi^2 + \eta^2}{(1-\zeta)^2}$ , and the equation of our sphere is

$$\xi^2 + \eta^2 + (\zeta - 1)^2 = \frac{1}{4}, \quad \text{or} \quad \xi^2 + \eta^2 = \zeta(1 - \zeta)$$

Eliminating, 
$$x^2 + y^2 = \frac{\zeta}{1 - \zeta} \quad (2)$$

To get the values of  $\xi$ ,  $\eta$  and  $\zeta$  in terms of  $x$  and  $y$  take (2) by composition :

$$\frac{x^2 + y^2 + 1}{x^2 + y^2} = \frac{1}{1 - \zeta}, \quad \text{or,} \quad \zeta = \frac{x^2 + y^2}{x^2 + y^2 + 1} \quad (3)$$

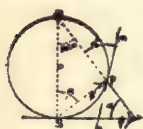
From this, 
$$1 - \zeta = \frac{1}{x^2 + y^2 + 1}$$

But from (1), 
$$\xi = x(1 - \zeta); \quad \therefore \xi = \frac{x}{x^2 + y^2 + 1} \quad (4)$$

And in like manner 
$$\eta = \frac{y}{x^2 + y^2 + 1} \quad (5)$$

(1), (3), (4) and (5) are then our formulae in stereographic projection for passing from sphere to plane, or vice-versa.

It is important in the common map that there be what is called "conformity," that is, that the angular relations of the sphere be preserved upon the plane. That this is true of the stereographic projection may be proven in a number of ways—one of which may be found in the Encyclopedia Britannica. But the following demonstration is as simple and satisfactory as any that the writer has found.



**Fig. 5.** In figure 5, let the axis of  $X$  on the plane pass through the intersection of the two curves corresponding to ones on the sphere. If the line  $NP'$  move along the spherical curves it will trace the corresponding curves on the plane and the solid cut out by the moving line will in each case be a portion of a cone. We are to prove that the angle between the curves on the sphere equals the angle between the corresponding curves on the plane, that is, that  $\phi = \phi'$ .



Since a tangent to a cone lies entirely within the surface of the cone, we can pass planes tangent to the curves in the X-Y plane at their intersection and have these same planes tangent to the spherical curves at their intersection. Now a plane drawn tangent to P will cut our other two tangent planes in straight lines that are tangent to the two curves on the sphere, and the angle between these two straight lines is the angle between the curves. But the X-Y plane cuts the two planes that are tangent to the curves on the X-Y plane in lines that measure the angle there. We have then a wedge made by our two planes that are tangent to the parts of cones, and we have this wedge cut by two planes. If we can prove that these two planes are anti-parallel, i. e. if we can prove that angle  $\alpha = \text{angle } \alpha'$  we have proven that  $\phi = \phi'$ . This is easily done, for in the figure, angle PP'S = angle PSP, and angle RPP' = angle MPN. Then  $\alpha = \frac{1}{2}\text{arc PN}$ , and  $\alpha' = \frac{1}{2}\text{arc PN}$ . Therefore  $\alpha = \alpha'$ , and the two planes are anti-parallel, and  $\phi = \phi'$ . It is thus clear that the angular relations upon the sphere are not disturbed by a transformation of the curves to the plane.

Another very interesting fact connected with the stereographic projection is that any circle on the sphere is transformed into a circle on the plane. The following is one of several proofs that might be given.

The most general equation of the circle upon the plane is

$$a(x^2 + y^2) + bx + cy + d = 0.$$

Substituting the values that we obtained in (1) and (2), pages 163 and 164, we get for our transformed figure

$$a \left[ \frac{1}{1-t} \right] + b \left[ \frac{t}{1-t} \right] + c \left[ \frac{\eta}{1-t} \right] + d = 0,$$

which is the equation of a plane in solid geometry. But this must be taken in connection with the equation of the sphere and we know that the intersection of a plane with a sphere is a circle. It is clear then that the circle on the plane corresponds to a circle on the sphere. And it is easily seen that figure 2 accords with this conclusion, the rays through S that represent meridians being circles with infinite radii.

As the second group of projections we named those that are made upon some developable surface. A cone or cylinder is supposed to be placed around the sphere, touching it on some meridian or latitude circle. Our "point of view" is then taken at

the center of the sphere, and points on the sphere are projected along straight lines drawn from the center of the sphere to the surface of the cone or cylinder. Then this surface is supposed to be cut open and spread out upon a plane. In one projection, it is said that Mercator passed his cone through the sphere, cutting its surface along two meridians, and projecting the surface of the sphere between the two meridians upon that portion of the cone which lay within the sphere. Projections belonging to this class are much used, and are found to be very accurate for belts of the earth thirty or forty degrees in width.

In the *Brittanica* the characteristic formula for Mercator's projection is derived from that of the conical projection, the converging meridians being made parallel by moving their point of intersection off to infinity. Mercator's projection is therefore often classed as a conical projection, but the *Century Dictionary* defines it not as a simple projection like the ones we have already described, but as one derived from an abstract mathematical formula. It is therefore a fitting representative of our third class. The theory of the complex variable,  $z = x + yi$ , ( $i$  standing for  $\sqrt{-1}$ ) has been used very nicely in the derivation of Mercator's projection and we shall now give as brief a statement as possible of this method. The plan of the work is first to project the parallels and meridians from the sphere to the plane by means of stereographic



Fig. 6.

projection, thereby obtaining a figure like figure 6; and second to transform these circles and rays into the perpendicular lines of Mercator's projection, as in figure 7, by means of the formula,  $w = \log z$ . Let us suppose

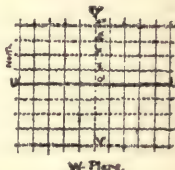


Fig. 7.

that the first step is taken and that we have figure 6. It remains only to explain the second step.

In the  $X-Y$  plane let the point  $z$ , ( $= x + yi$ ), be transformed into the point  $w$ , ( $= u + vi$ ) in the  $U-V$  plane, according to the law  $w = \log z$ , to the base  $e$ .

$$\begin{aligned} \text{If } w &= \log z, & u + vi &= \log(x + yi), \\ \text{and } x + yi &= e^{(u + vi)} = e^u e^{vi}. \end{aligned}$$

But it can be proved that

$$x + yi = r(\cos \phi + i \sin \phi) = re^{i\phi}, \text{ where } r \text{ and } \phi \text{ are the polar}$$

co-ordinates of the point  $z$ .<sup>\*</sup> Therefore,  $e^u e^{v i} = r e^{\phi i}$ , whence  $r = e^u$ , and  $\phi = v$ .

Now if  $r = e^u$ , a circle,  $x^2 + y^2 = r^2$ , in the  $z$  plane, may be written  $x^2 + y^2 = e^{2u}$ . And if  $u = k$ , (the equation of a straight line parallel to the  $V$ -axis in the  $W$ -plane) we have the circle  $x^2 + y^2 = e^{2k}$  in the  $Z$ -plane. We see then that the concentric circles of figure 6 are transformed into a system of straight lines parallel to the  $V$ -axis in the  $W$ -plane. Furthermore, since  $\phi = v$ , it is evident that if  $v = k$ , (a straight line parallel to the  $U$ -axis),  $\phi = k$ , and we have the inclination of one of our rays to the axis of  $X$ . The rays then are going to be transformed into a system of straight lines parallel to the  $U$ -axis in the  $W$ -plane. And we now have our skeleton for Mercator's projection.

Let us compute a few of the corresponding points, by substituting values in the equations,  $r = e^u$  and  $\phi = v$ ,  $x^2 + y^2 = e^{2u}$ . If  $r = 1$ ,  $u = \log 1 = 0$ . That is, the unit circle in the  $Z$ -plane is transformed into the axis of  $V$  in the  $W$ -plane. And now please consult figure 7, where the correspondences are indicated by the lines.

If  $\phi = 0$ ,  $v = 0$ ;  $\phi = 2n\pi$ ,  $v = 2n\pi$ . That is, the  $X$ -axis to the right of the origin is transformed into the axis of  $U$ , or a parallel line at a distance of  $2n\pi$ ; and since, when  $\phi = \pi$ ,  $v = \pi$ , the  $X$ -axis to the left of the origin is transformed into a straight line parallel to the  $U$ -axis, and at a distance  $\pi$ . The point  $(x=1, y=0)$  corresponds to the point  $(u=0, v=0)$  or the origin. The point  $(x=0, y=1)$  is transformed to the point

$$(u=0, v=\frac{\pi}{2});$$

$(x=-1, y=0)$  to  $(u=0, v=\pi)$ ;  $(x=0, y=-1)$  to  $(u=0, v=\frac{3\pi}{2})$  and  $(x=0, y=0)$  to  $(u=\infty, v=\infty)$ .

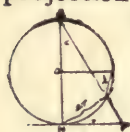
Figure 7 then is the ordinary projection of Mercator, the horizontal lines being longitude lines, and the vertical ones latitude lines. If we should rotate the figure through a negative angle of  $90^\circ$  we should have the northern point at the top of the map as is customary, and of course this act of rotation would not at all affect any of the relations between the lines. Furthermore, if we suppose the dotted unit-circle in figure 6 to be the equator, all of the area within it will be the Northern hemisphere and its corresponding area in figure 7 will lie to the left of the  $V$ -axis between the  $U$ -axis and the line  $v=2\pi$ . Similarly all outside of the dotted circle will be the Southern hemisphere and will be represented in figure 7 to the right of the  $V$ -axis and between the  $U$ -axis and

<sup>\*</sup>See Byerly's *Integral Calculus*, pp. 11, 20.



the line  $v=2\pi$ . It is evident that we have all the earth's surface represented in a single strip of the W-plane, and that our formula will give us an indefinite number of these strips.

But to make a map by the lengthy process which has been given would certainly be clumsy, and it is fortunate that formulae have been derived by which the change from sphere to Mercator's projection can be made directly. In figure 8 let the latitude of the point P on the sphere be  $\lambda$ . Then,  $2\tau=90-\lambda$  or



$\tau = 45^\circ - \frac{\lambda}{2}$ . Again,  $r = \frac{1}{2} = \tan \tau = e^u$ . Or, changing the sign of  $u$  so that we shall be reckoning positively to-

ward the north,  $r = \tan \tau = e^{-u}$ . Then

$$\operatorname{ctn} \tau = e^u = \operatorname{ctn} \left\{ 45^\circ - \frac{\lambda}{2} \right\} = \tan \left\{ 45^\circ + \frac{\lambda}{2} \right\}$$

$$\text{That is, } \tan \left\{ 45^\circ + \frac{\lambda}{2} \right\} = e^u$$

Therefore  $u = \log \tan \left\{ 45^\circ + \frac{\lambda}{2} \right\}$ , a formula which will locate the latitude lines of the sphere upon Mercator's plane. And again, since the angles between the meridians on the sphere remain the same in the stereographic projection and since these are found in Mercator's by the relation  $\phi=v$ , we can transform the meridians from sphere to Mercator's by means of the formula,  $v=\phi$ .

Our formulae then are,  
for latitude,

$$u = \log_e \tan \left[ 45^\circ + \frac{\lambda}{2} \right],$$

And for longitude,

$$v = \phi.$$

Or if we wish to make it as general as possible we may take  $w=a \log z$ , where  $a$  stands for any constant, and obtain our formulae

$$u = a \log_e \left[ 45^\circ + \frac{\lambda}{2} \right],$$

$$v = a \phi$$

We have now taken somewhat of a survey of the whole field of spherical projection as it applies to the drawing of maps, and have secured a glimpse of the array of mathematics that lies back of the draughtsman's formulae. In answer to a letter of inquiry from the writer, Rand, McNally and Company stated: "We have a draughtsman who has been quite a crank on the subject of projections, but he now realizes the folly of his ways, and is ready to dispose of his library." If this very incomplete presentation of the subject shall start a single Park student on the road to crankdom, or inspire a single reader to such folly, it will not have been in vain.

## NEBULAE.

ARTHUR M. MATTOON, M. A.

To the student who is interested in the processes involved in the building of worlds, the formation of stars and the origin of the universe, there is no field so rich in material for deciphering ancient history as that afforded by the study of nebulae. Since only two of the celestial objects of this class are visible to the unassisted eye, it is evident that astronomical investigation of this kind could not have been prosecuted with any satisfactory results previous to the early years of the seventeenth century, when the telescope was invented. Even since that date, long periods have elapsed without yielding much definite information regarding the real nature of these interesting objects. A good many were discovered, but little was attempted beyond a mere catalogue and general description of their appearance. The elder Herschel and some other less famous astronomers made drawings of a few nebulae; and these were given to the world of letters through the publications of one or other of the scientific societies of Europe.

Since no two observers had eyes exactly alike, details visible to one could not be detected by another, and drawings would not look alike, and disputes arose as to the facts. Even our modern improved apparatus has not entirely eliminated this difficulty. Some three years ago Prof. Barnard of the Yerkes Observatory published the results of his observations upon what he termed "lanes" or vacant strips in the Milky Way. Though stars were absent just there, he found diffuse nebulous material. Dr. Isaac Roberts of England turned his telescope toward that portion of sky; and both American and English astronomers were rather entertained by a paper which he read before the Royal Astronomical Society, denying the existence of the nebulosity because, forsooth, he was unable to see it. The amateur student may have before him two drawings, made by men widely separated geographically, purporting to be of the same nebula. A casual glance may hardly reveal any similarity. The question occurs: What depen-

dence can be placed upon these pictures for real information? Very little, perhaps. Exhaustive knowledge of any magnificent object could hardly be expected from only two mere memory drawings of it, made by men who see it through different kinds of instruments, and from localities where the atmospheric conditions are not at all alike.

Recent years have completely revolutionized the ideas that formerly prevailed regarding the nature of nebulae. Lord Rosse once thought that he had succeeded in resolving the great nebula in Orion; and the statement will even yet occasionally be met, that it is a mass of individual stars, like the Milky Way; and that all nebulae are probably resolvable. It is, however, now known with certainty that this object is not made up of stars, but is one enormous body of gas. The two instruments that have chiefly contributed definite information on this point are the photographic doublet and the spectroscope. It must not be supposed that two photographs of any celestial object will, under differing atmospheric conditions, look exactly alike. Our personal experience with artists must convince us that portraits, taken at different times, even by the same photographer, give discordant results. Nevertheless photography is by no means a failure. One astronomer may have a four inch lens, another a six and another a ten. One has a perfectly clear atmosphere, another not so. One picture exhibits a beautiful spiral nebula with arms clearly defined and well shown rifts between them, while the other looks like only a small white cloud; yet both are representations of the same nebula. One gives a true idea, while the other is practically valueless. There is no contradiction. By comparing a large number of good photographs, the astronomer can ascertain exactly what outline the nebula really has.

After this has been done, the spectroscope will determine whether the object is a nebula or a star cluster. In an uncondensed gas certain ones of the Fraunhofer lines or dark threads, crossing the color bands of the spectrum, are exhibited. All nebulae in this condition show a spectrum substantially alike. But a luminous gas under pressure shows none of these threads at all. This is the condition of a nebula in the process of condensation, and ultimately to become of the same nature as a star. A gas in the condition described as "*uncondensed*" will thus reveal only a few chemical elements. This may be due to the fact that these



are really not numerous or, what is more likely, some do not show, because not heated to incandescence. But the spectrum from a single star or a cluster of stars is quite unlike this. A multitude of different chemical elements is revealed, each by its own peculiar line on the spectrum. An astronomer receiving this kind of evidence may be perfectly certain that the object under scrutiny is really a star cluster, though his glass may not be strong enough to cause the body to appear, to the eye, other than a nebula.

People who do not have access to telescopes, or who do not make a specialty of astronomical literature, sometimes ask if the Milky Way is not largely nebulous. Even a small equatorial readily shows the Galaxy to be made up of multitudes of individual stars. There is a noticeable lack of nebulae in the immediate vicinity of the Milky Way. Diffuse gaseous material has been detected there; but those more or less definitely bounded bodies, called nebulae, are almost totally wanting in that region, but are increasingly numerous as the distance from it becomes greater.

The two nebulae which have been referred to as visible to the unaided eye are situated in the constellations of Andromeda and Orion. These may each be regarded as typical of two great classes of the celestial bodies under consideration. The one in Andromeda has a central nucleus, where the gas is evidently denser than in the outlying regions. The best photographs of it show that it is of spiral structure. The denser central portion is proportioned in diameter and thickness about like a watch. Suppose, now, a body shaped thus, to be slowly rotating like a wheel. If, at points about equidistant around the circumference of the disc, three or four streamers be attached, each long enough to extend spirally clear around the body as it rotates, the result shows the figure of the Great Nebula in Andromeda. That the pictures present an elongated appearance is, no doubt, due to the fact that we see it obliquely.

The late Prof. Keeler was, at the time of his death, director of the Lick Observatory. Among the instruments there, when he accepted the management, was a reflecting telescope, with a mirror three feet in diameter. He perfected the adjustment of this piece of apparatus with the special view to using it in the study of nebulae. Keeler died in less than a year after he had completed his work upon the mounting of this reflector. Just be-

fore his death he announced that 120,000 nebulae came within its powers, and his own words were, "Most of these nebulae have the spiral structure." A good many objects of this kind, like the one in Adromeda, are seen obliquely, and thus look elongated, while really nearly circular. Some appear to be slender streaks of cloud-like bodies. But doubtless many of these are seen edgewise; and, if they could be turned part way around, we should probably see many of these as spirals also. Such uniformity and peculiarity of shape argue for the belief that all these nebulae are rotating. Condensation and contraction must lead, according to the laws of Physics, to an increase in the velocity of rotation. Doubtless the added strain must ultimately result in pulling away from the central nucleus of part or all of one of these streamers, and leaving it as a cloud-like ring surrounding the central nebula. As this continues to revolve around the parent body, it would, in time, all collect into a separate globular ball and serve as a satellite. The best pictures of the Andromeda nebula show two or three such attendants. It might readily be inferred that the followers of La Place would seize upon such evidence as confirming his theory of Cosmogony. As branch after branch detaches itself from the main body, becomes a ring like the appendages of Saturn, and finally collects into a spherical mass, as an attendant to the central body, we trace the history of planet building, and are led to inquire if the condensing central nucleus is ultimately to become a sun, such as other stars doubtless already are? The question at once arises, are there any celestial bodies in the intermediate state? The reply is, there are plenty of them. To describe one such, is to give the main features of each one of this large class of objects. "The sweet influence of Pleiades" has always cast a spell over those interested in the stars. With only an eight-inch telescope, Merope, one of the brightest stars of this group, is easily seen to be surrounded with a glowing nebulous envelope; and traces of luminous gas may be found in the vicinity of Maia and elsewhere in the cluster. But the halo around Merope exhibits a surface of such diameter that the gas must extend outward from the bright central star millions, if not billions, of miles. What of planets circling around or intermingled with this nebulous material? They are doubtless too small to be visible, and besides that have probably cooled down so much that they are no longer incandescent.

We have said that there are two general classes of nebulae, and that the one in Orion is typical of a kind different from the spirals as represented by the Andromeda nebula. It is a familiar fact to everyone who has used a telescope, that it is impossible, even with high power, materially to magnify a star, so as to cause it to present a disc like a planet. But the great nebula in Orion has been found by Prof. Barnard to have an extreme length of seventeen degrees. Neptune, the outmost planet of the solar system, if observed from the nearest fixed star, would have an orbit only one minute in diameter. Then, if this nebula were as near to us as that star, every degree of its diameter would be 180, 000,000,000 miles. Hence a length of seventeen degrees would represent over three million times a million miles. And when we recollect that its distance is far greater than that used in the estimate, its length would doubtless require this enormous number to be multiplied several times.

Stars that appear to be within the boundaries of this nebula do not exhibit any mutual attraction. Then certainly remote particles in this vast expanse of gas do not. Will such enormous nebulae as this ultimately become one great system of planets with a central sun? This is not extremely probable. Study of the Trifid Nebula in Sagittarius leads the student to believe that he is watching the disruption of a nebula. Photographs of this one show what looks like a reasonably symmetrical object, cracked into three parts. The lines of cleavage are rough and jagged; but the beholder is convinced that he sees what was once a single body of gas. This at least suggests the query if any extremely large nebula may not pull apart as condensation goes on. Will each piece of the Trifid Nebula form a separate star and planetary system? Will not such objects as the nebula in Orion some time form a star cluster like that in Hercules, where ten thousand stars may be counted? Perhaps an inhabitant, if one shall some time be, on one of the worlds to be built, some future age, out of the material of the nebula in Orion, may gaze upward and out upon what will look as the Milky Way does to us. Possibly he might see stars, almost innumerable, all made out of what now appears as the star-dust of this nebula of stupendous magnitude.

If Newton's law of gravitation is universal, why do not such objects as this, which we have just been considering also become



spiral? Perhaps they will some time, when they have sufficiently condensed and contracted. They may, however, pull apart and form several smaller bodies; and each of these parts become spiral. If this be so, this crude and unshapely form is that of every nebula in its beginning, as it came from the hands of the Creator. Then next, the mutual attraction of the parts causes the body to become more nearly spherical. Afterward condensation and contraction result in heat and also in shifting the centre of gravity, and hence axial motion begins. The arms of the spiral then appear. As rotation becomes more rapid, the sundering one by one of the whorls of the spiral will produce successively the planets. The central nucleus becomes denser by the process till finally it passes the border line between a nebula and a star, hovering for a time in that condition known as the nebulous star. Nearly all the brighter stars of the Pleiades are in that condition; and others like them could probably be counted by the thousands. Their gaseous envelope is still in fit condition to build small planets such as the four terrestrial bodies of the solar system. With us, what was left of this gaseous envelope gradually settled down upon the sun to form the solar photosphere and that beautiful appearance seen only during a total eclipse of the sun, the mysterious corona, gorgeous beyond description, the wonder of the student of the sky.

## THE BIBLE AS LITERATURE.\*

### II.

HENRY S. VERRILL, M. A. (HARVARD)

The plain intention of these papers is to call attention to the natural and ordinary character of the Bible in the belief that this view is necessary before the higher inspiration of this literature can be received with accuracy. Just as the locust-blossoms which at this season of the year pour forth from midst the foliage of our city like spraying fountains, filling the air with fragrance, are themselves a mysterious product of the forces of earth and sky acting upon germs of life, so the Bible, the flower of Hebrew life, is a miraculous product of the forces of the sky mingling with the forces of the dust as they act and react, upon humble souls. And because we marvel more at the beauty and fragrance of the blossoms after we have examined the particles of earth which gave nourishment and the woody fibres through which the sap flowed, so it is thought we marvel more greatly at the books of the Bible, after we have looked at the plain earth substance in their making. In the first paper the Bible was considered as a compact library with many classes of books, history, law, poetry, oration, letters, prophecy. In this paper, we are to think of the personal and especially the national character of the life from which the Bible blossoms as the locust blooms from the fibres of the tree.

When Wordsworth, the great poet but a plain man, went down to London to receive from Queen Victoria his decoration as Poet Laureate of England, a fellow countryman who happened to be in the city at the time, not having heard of the appointment was greatly surprised to see such honor shown one whom he knew so well. Wordsworth was to him but a strange old man of the lake region who had the fad of persuading the peasants round about to build their cottages of stone that would harmonize with the landscape. He knew something of the man, nothing of the poet. What he knew of the man was plain but valuable intelligence, which no one would despise: that he had not received the inspiration of the poet, any one might well regret. This at least is true—the countryman gave to readers of Wordsworth a human

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\* Part I in Vol. II, No. 1.

view that has deepened his power over them. Of a man or a people, be it said, a close human touch makes influence both keen and accurate. Humanly speaking, one man wrote the poems of Wordsworth; forty or more the books of the Bible. Wordsworth wrote more than of his own hopes and experiences: the forty Bible writers more than of theirs—they recorded the experiences and hopes of their people. Yet Wordsworth talked largely of what he himself had done or seen or felt; and the chief of the Bible writers, Moses, David, Isaiah, Daniel, Paul, John, are the heroes of the history they themselves record. They might not omit the details of their own lives. What the countryman said of Wordsworth, they had courage to say in the first person; and we thank them, for we need a touch of their humanity.

On another occasion when not merely one white haired man but the millions of an empire holding

"Dominion over palm and pine"

were gathered in London to receive decoration at the hand of the same beautiful Queen, Wordsworth's countryman might well have opened wondering eyes again that the common English people whom he knew so well deserved such honor. To him his fellow people were much like himself, passing through the changes of light and darkness, of planting and plowing, their daily round. For that one day at the Jubilee and his wonder at the extent of the power of his race, he might well have given all the cattle on a thousand hills. "Wonder," says Teufelsdröckh, "is the basis of worship," and if that be so we are glad he says further, "the reign of wonder is perennial, indestructible in man," for the Hebrew people though decades of centuries ago their kings and captains departed forever, still retain a dominion, and are destined to extend a dominion, wider far than English "palm and pine," and it would be a loss like the wasting of the sun in heaven if we were to deify them to such a degree that we no longer could be startled into wonder at the marvellous humanity of their life and literature. Wordsworth's countryman were else better off than we.

Our own literature that we are pleased to call American is very different from the Bible but enough like it to serve well for purposes of comparison. To make the conditions of the two literatures more nearly the same, let us imagine that many centuries have passed since our republic was subjected successively to a Roman



England and a Turkish Russia, that our people have been scattered by the four winds to the ends of the earth. Let us fancy ourselves at that distant time in Ching-tu, China, as we look over the shoulder of a lone American who has returned from his office in the bureau of inventions and at twilight sits on the door step reading. The book is all that is left him of the records of his race. Let us think if we can what this American Bible would contain, supposing for the present that it is constructed like the Hebrew Bible.

It would contain in the first place the story of the early people who inhabited our country, perhaps Longfellow's *Hiawatha*. Then biographical stories would follow recounting the beginnings of New England, diaries of Winthrop and Cotton Mather. Benjamin Franklin would not be omitted who left his older brothers in Boston and without his coat of many colors made his way to Philadelphia where he became a ruler in science, in politics and letters and where his brothers in New England were glad to find him when their ports were closed and there was famine in the land. Franklin's autobiography would surely be included in this American Bible. Following the history there would be books of law, our Declaration of Independence and Constitution, for Jefferson and Hamilton led us through the wilderness of sectional rivalry and confusion to the promised land of our federal republic. And Washington was our patriotic general who brought us over Jordan and guided us in rebuilding after Jericho had fallen. Washington's Farewell Address would be contained in this American Bible. The age of Judges is parallel to our struggle to union and nationality in the "critical period" when John Marshall became a "second founder of our constitution." The book we are imagining might contain a history of his life. For Ruth, there is Evangeline. "Whither thou goest, I will go, and where thou lodgest, I will lodge." It was Perry who in the war of 1812 sent the word, "We have met the enemy, and they are ours." No record of American heroism would omit the battle of Lake Erie. But there was another who was called from his mountain home and who stood head and shoulders above his fellows. Our eye catches the head-line, Webster's Reply to Hayne. But "union one and inseparable" could not be had under any king or leader, the tribes divided and captivity to slavery threatened. In that trial Uncle Tom's Cabin was our Esther compelling the kingliest

minds to bow in submission. Job is only more strange as a drama of human suffering than Hawthorne's *Scarlet Letter*.

It will be a large book before we are done imagining for no man can know what Time will retain. But we think we see joy in the face of our lone countryman sitting at his door step in distant Ching-Tu as he turns over the leaves of our book of American psalms, stirring war-ballads like the *Battle Hymn of the Republic*, lament over the sin of a great leader like Whittier's *Ichabod*, or psalms of life from *Longfellow*.

"There is no Death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death!

American "books of wisdom" are the essays of our "Sage of Concord" whose plea for independent minds will be heard in any record of our struggle for freedom. American "books of prophecy" are the warning voices of Garrison and Phillips, of Beecher, Sumner, and many others, "minor prophets" who with denunciation upon denunciation, with wail on wail, with doom following doom, at length startled the severed tribes into consciousness of their captivity. And now tears come into the eyes of our solitary American as he reads again the story of one, great prophet and leader, who with the eye to see and the heart to feel had also the purpose and courage to stand in the breach of bitter strife. He interpreted the MENE, TEKEL, UPHARSIN, written on the walls of a nation; he was calm in the midst of lions; he was safe in the furnace hot with hate and raging with the fury of chemicals, that are torn into atoms before they unite in a new substance. "With malice toward none: with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle"—they are parting words of vision and hope, words that melt a nation's heart to tears.

At this point the parallel falls. We cannot predict the New Testament of American liberty. It is possible, however, merely for the sake of carrying out the comparison, that the book we are making should contain four lives of some great leaders like Washington and Lincoln, perchance now living but not yet known, who shall carry the American idea into distant fields; a brief record of American expansion; letters from our statesmen

and generals to the islands of the sea over which they shall have established joint protectorates of Christianity and Republicanism, and finally the vision of our destiny which an American Milton is yet to receive.

Not Hebrews but like them; our history, our literature, not their history, their literature, but like theirs; oceans separating us, but the wave-lines in the sand on this shore resemble the chiselling of cliffs on that shore; to catch the impulses that stirred them, we watch the impulses that move us to know how forces made the Hebrew, we mark how forces have moulded the American. The knowledge gained is not absolute but an effort in that direction. The eye is not yet trained to see the leaders as they lived, Joseph and Joshua, David and Daniel, but the heart can be thrilled with the touch of their humanity; the mind that has made real to itself the changes in a nation's history can wonder at the marvel of God's use of a nation. Let the imagination rest for a time in Europe or China that by a distant view of American life and literature, a closer sympathy with Hebrew life and literature shall make the vision and influence of that race both keen and accurate.



## EDUCATIONAL NOTES.

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The Trustees of Lafayette College are trying to raise a fund with which to build a new hall. Already about \$50,000 have been received and it is hoped that by Commencement the entire sum may be at hand.

A new and distinct department of Geology in the University of Colorado was recently created by the Board of Regents. It is expected to make the new department one of the strongest in the University. The facilities in the mountains about Boulder offer exceptional opportunities for field work.

The Trustees of Leland Stanford University have called Prof. Melvin Gilbert Dodge to assume the duties of Librarian for the University. For the past eleven years Prof. Dodge has been Librarian of Hamilton College and during his incumbency the library has greatly increased in usefulness. What ten years ago was chaos in that library is now reduced to order and system. This has been made possible by persistent and faithful work and oversight of Prof. Dodge.

The Thirteenth General Assembly of Colorado made liberal provision for the State University for the next two years. In addition to a substantial appropriation for the running expenses of the institution, provision was made for a Library Building to cost in the neighborhood of \$50,000. The Regents of the University have announced that they will submit to the architects of the State a competition for plans for the new building, a prize of \$400 to be given for the best set of plans. The new building will probably be erected before the opening of the next university year.

Mr. Brooker T. Washington was the guest of the De Rebus Club of Bryn Mawr College on Monday, April 15. The chapel was taxed to its utmost to hold the audience of students and guests. Mr. Washington spoke on "The Race Problem in the Black Belt of the South." He held the closest attention of his audience for over an hour. His skill in interspersing some of his inimitable stories with splendid appeals for justice, patience and faith in God and man, elicited continued and long applause. That at the end was greater than has often been given in the Bryn Mawr chapel.

Oberlin is very much alive under the administration of President Barrows. Last year the great reunion, attended by more than 2000 former students, was held. And the present year will be remembered as a notable one in the college history. Two magnificent stone buildings, a science laboratory and a men's gymnasium are in process of erection. John D. Rockefeller has recently given \$20,000 for endowment. Some important changes have just been made. The two Semesters have replaced the three terms in the college department; the chapel hour has been changed from 4:30 P. M. to 11 A. M.; and the degrees of B. A. and Ph. B. have been discontinued, all of the college course now leading to the degree of A. B.

It is interesting to note the make-up of the student body of our great universities. Here are facts concerning one of the larger: The 3,712 students enrolled in the University of Michigan for the current college year represent 59 states, territories and possessions of the United States, and 10 foreign countries and the possessions of foreign countries. 2,144, or nearly two-thirds of the total number, are residents of Michigan. The other states are represented by large delegations. The number from each is as follows: Illinois, 363; Ohio, 248; Indiana, 138; New York, 137; Pennsylvania, 95; Iowa, 82. The possessions of the United States represented at the University and the number of students from each are as follows: Porto Rico, 11; Hawaiian Islands, 4; Philippines, 2. The foreign countries represented are: Ontario, 25; Japan, 3; Germany, 3; South Africa, 3; China, 3; Egypt, 1; Jamaica, 1; Mexico, 1; New Brunswick, 1; Switzerland, 1.

Prof. Charles Noble says some strong things of Iowa College in his article in a recent number of the *Midland Schools*. His words should be read by every college man for what he says of Iowa College is true of most of the small colleges; they have a legitimate and useful existence. "Iowa College does not pretend to do the work of the professional or technical schools, or of a university. It tries to be a good college, and offers its students what it conceives to be a true college education. It interprets this phrase to mean a general rounded culture which shall be a basis for professional or specialized study and for practical work of life. The reputation its graduates have won at professional schools or universities, and the work they are doing in the world

seem to show that what Iowa College has tried to do it has done.

"This complete culture, according to our ideal, includes the training of the body, mind and spirit. Believing that a sound body is the necessary foundation for all successful education, those who have determined our policy have not hesitated to encourage athletic sports."

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#### PARK COLLEGE.

This has been a year of hard work at Park College. With twenty-five years of history as an impetus and with inspiration gained from Founders' Day celebration of last year we have dispensed with flag-waving and gotten down to hard work. Progress has been marked in every line. The following facts are of especial note, the first two because they come from the students themselves and are thus proof of a healthy college spirit:

The Senior class, supported by the entire college, has edited and published the *Narva*, the first Annual of Park College. The book is a complete success and the editors deserve the hearty thanks of the students, alumni, and friends of the college.

Never before has the interest in debating been as strong as now. This enthusiasm supplemented by hard work has given to Park a victory in debate over Ottawa University—a victory all the more creditable to Park because of Ottawa's previous success in inter-collegiate debates—this being her first defeat.

In November last the Philosophical Club held a public meeting at which time an address by Dr. Frank Thilly of the University of Missouri was enjoyed by all. There were present, too, Dr. A. Ross Hill of the University of Nebraska, and Prof. Olin Templin of the University of Kansas.

The Historical Club has met eight times and has listened to papers prepared and read by members of the Faculty of Park College.

In Astronomy the special work of the year has been observation and computation with a view to the accurate determination of the longitude of Scott Observatory. Besides this there has been a study of the recent literature about Nebulae to ascertain the facts disclosed that bear upon the laws of Cosmogony.

The college suffers a great loss in the resignation of Prof. C. B. McAfee, Ph. D., D. D., of the department of Philosophy and of the REVIEW staff. Dr. McAfee has accepted a call to the pulpit of the 41st Street Presbyterian Church, Chicago.



## FROM THE MAGAZINES.

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### AMERICAN AND GERMAN UNIVERSITIES.

In the May number of *The Atlantic Monthly*, Prof. Hugo Munsterberg discusses "Productive Scholarships in America." This he finds to be quite limited in amount and the article is devoted to the reasons for its absence. In America and in Germany the scholars are found in the Universities and the most potent cause for the limited amount of scholarly research on the part of the Americans is found in the difference of spirit in the institutions of the two countries.

"In Germany, the very idea of a university demands productive scholarship as the centre and primary interest of all university activity; in America, it is an accessory element, a secondary factor, almost a luxury, which is tolerated, but never demanded as a condition. But this fact itself has deeper reasons. In Germany, the university is absolutely different from the preceding stage, the gymnasium; in America, the university work is mostly a continuation of the college work, without any essential qualitative difference. The postgraduate work is more difficult than the undergraduate, the teachers are expected to know more, the subjects are more advanced and specialized; but all the changes are of quantitative character, and there is nothing new in principle. The university is a more difficult college,—a college which presupposes a greater amount of information, and where the best informed teachers of the country are teaching; but its spirit is exactly the college spirit, merely on a more elaborate scale of instruction.

In Germany, there is no greater difference than exists between the spirit of the university period and that of the school time. The gymnasium furnishes education and information; the university brings to the younger generation the scholarly scientific spirit. The gymnasium teaches facts and demands text-books, the university teaches methods and presupposes all that can be found in books. The gymnasium distributes the knowledge that has been collected; the university teaches the student to take a critical attitude toward all collected knowledge. The gymnasium

gives to the boy of nineteen nothing different in principle from what the boy of nine receives; the university offers to the student of twenty something absolutely different from what he received a year before. The teacher of the gymnasium therefore must be a man who has learned a great deal, and has a talent for imparting what he has learned; the teacher of the university must be a master of method. But there is only one test to prove that a man has mastered the methods of a science: he must have shown that he is able to advance it. The teacher of the university is therefore, above all, a productive scholar, while to the gymnasium teacher productive scholarship is something non-essential."

#### THE NEW POETIC DRAMA.

W. D. Howells writing in the May number of *The North American Review* compares Mr. Stephen Phillip's poetic dramas, "Paolo and Francesca" and "Herod" and M. Edmond Rostand's romanticistic melodramas "Cyrano de Bergerac" and "L' Aiglon." In the latter he finds very little to praise, in the former reason for hoping much.

Of the first of Rostand's dramas he says: "Cyrano is the saving grace of the piece, which, stripped of the naked ugliness of its main motive, is the action of a man, supposed of genius, of delicacy, of honor, of loyalty, who can betray the charming girl he loves to her passion for an intellectual inferior, because he morbidly fancies that, with a nose like his, he can never win her for himself. Cyrano is bound by everything that can bind a gentleman to save Roxane from her infatuation for Christian. But he sets all his powers to work in promoting it; makes love to her for his rival; marries his poor cousin to a man in whose person she adores Cyrano's mind; and, when he goes away to the war with Christian, writes back to her in Christian's name the beautiful letters which keep her deluded. One is ashamed to state a situation so artistically puerile, so morally atrocious, as if one became *particeps criminis* in confessing one's knowledge of it."

"Paolo and Francesca" contributes one new and interesting characterization. Lucrezia degl' Onesti is a personality added to one's associations with the original group of actors in the tragic fact.

"I have hinted my conjecture that M. Rostand lends himself to the theatre, that arch-enemy of the drama; and I have to con-

fess a like painful misgiving as to Mr. Stephen Phillips. I may be quite wrong, but in reading this poet's tragedy of 'Herod,' I had an uncomfortable sense as of the presence of a third party, which, upon closer examination of my consciousness, appeared to be an actor. It was as if the poet had taken instruction of the player, whose business it is most strictly and obediently to take instruction of the poet, if their common art is to prosper in forms of permanent beauty. The poet, to this end, may indeed humbly and carefully study the stage, but mainly to save himself from its falsity, and learn how to lend its traditions to his own veracity. He cannot know it too well, in order to make himself its master; but he had better not learn it at all, if he intends to make it his master. His affair is supremely with the literary side of the drama.

"I should like to insist upon this, at a time when the literary drama has given novel proof of its vitality in the work of M. Rostand and of Mr. Phillips. Of the two that of Mr. Phillips's is a more dramatic talent than M. Rostand's; that is, he is at his best dramatic, and M. Rostand is at his best lyrical, and ekes out his minor dramatic force with his knowledge of the theatre."

In *The Dial* for May 16 appears an article on "Tendencies in Literature" well worth reading. Among other things the writer says: "To the seasoned critic, there are few things so amusing as the habit the amateur observer has of indulging in broad generalizations concerning contemporary literature. Some book proves to be the fashion of the hour, and straightway it is made the subject of philosophizing. What is merely a ripple on the surface of popular taste is viewed as a fresh and deep current of human thought, and this supposedly new departure of the spirit serves as the starting point for many a solemn disquisition upon types and schools and movements. These grave inductions from a single instance, or a few instances, however philosophical the parade of the terms in which they are presented, betray their essentially unphilosophical character by the obvious inadequacy of their basis of fact. They are made only to be forgotten, after the lapse of a few years."

"A few generalizations, however, concerning the tendencies and characteristics of our contemporary English literature it seems reasonably safe to make, and one of them is that we are living in a critical rather than a creative period. As the few great survivors



of the earlier age one by one pass away, we feel acutely conscious that the places are left unfilled. The season of analysis and introspection is clearly upon us. In such a period as ours, versatility, good taste, and excellence of workmanship, and the number of good writers, as distinguished from the great masters, is astonishingly large. Our literature of today is various and entertaining, it has taste and even distinction, but it is not a literature adorned by the opulent blossoming of genius.

"If we may venture to indicate any distinct tendencies in the English and American literature of the past few years, we would say that it has moved, and is still moving in the direction of artistic freedom, of cosmopolitan interest, and of broadened social sympathy. It no longer suffers, for example, under the reproach of being produced with an exaggerated deference to the Young Person. To place under the ban whole tracts of human life, to refrain from dealing with whole groups of the most important of human relations because their treatment gives offence to immature minds, is a procedure not justified by the larger view of what literature means. Our literature is also measurably freed from its old time provincialism of outlook. But the greatest gain of all is the awakening of the new social sympathy that characterizes our recent literature. We hear a great deal of "democratic art," and much of what we have thus far got is distressingly crude and dull with didacticism. But the future of our race belongs to democracy, and literature must make the best of this inevitable movement. That it will eventually learn how to shape the idealism of democracy into forms of convincing beauty we make no doubt, and the signs are not wanting that such an issue is near at hand.

#### THE EVOLUTION OF ILLUSTRATING.

In the May number of *The Forum* Prof. Hobbs, writing on "Art as the Handmaid of Literature," gives the history of illustrating. "The primary object of illustration," he says, "is to illuminate the text, and to that end it must not obtrude itself, but must always be supplementary to the work of the author. All illustration is thus made truly the handmaid of literature; and the illustration, to achieve success, should possess both a knowledge and a keen appreciation of literary work. That art illustration has advanced, measured by this standard, is sufficiently indicated by the increasing liberties which have been granted to American

illustrators. Formerly the artist was given a line or set of lines from the text, for which he was to furnish an illustration. Today he reads the author's manuscript, making his own choice of scenes and situations. It was also formerly the rule, where it is now the exception, to find illustrations which in their spirit, if not in their form, were more or less foreign to the text which they were supposed to illuminate.

"The illustrator of only a few years since was expected to portray with equal facility and truthfulness a social event, a county fair, or a railway accident. Today the illustrator is essentially a specialist who depicts a peculiar phase of life, or, at most, only a very few phases of it. Thus, Charles Dana Gibson is, *par excellence*, the recorder of social follies and fancies. In a totally different field is Joseph Pennell, who has trained his pencil to put upon paper those vignettes of architectural beauty. Frederick Remington is the artist of the strenuous frontier life, lank and sinewy plainsmen and rearing or galloping broncos. His pictures naturally include the American trooper, as do also those of Rufus Zogbaum and Thule de Thulstrup. Howard Pyle has made himself preeminently the illustrator of colonial and fifteenth-century times; and his pupil, Mr. F. C. Yohn, is following in his footsteps. The recognized interpreters of Southern life are A. B. Frost and E. W. Kemble.

"But the literary man of the present has also his special gifts and peculiar graces of style and thought; and so it has come about that nearly every prominent illustrator of literature who has been long before the public, has become more or less closely identified with one or more of the men of letters of the day. The collaboration of author and artist may be looked upon as marking a distinct advance in the field of illustration. The drift of modern book-making has been in the direction of that unity in design which must ever be present in a perfect whole. The artist and engraver, who so often worked at cross purposes, were, through the progress of invention, replaced, first by the artist-illustrator. Through an elevation of the latter his work acquired a literary quality which made collaboration with the author inevitable, and today we see a marked tendency to unite the two faculties of writing and illustrating wherever this is possible."

## BOOK REVIEWS.

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### A STORY OF THE MAINE COAST.\*

This is one of the many stories which have followed *David Harum* in such profusion. One of the first criticisms given to Mr. Westcott's book was the lack of plot. The interest centered in the title character. Eben Holden and Uncle Terry have been the *raison d'être* for the books bearing those names, but more attention has been given in both to plot. In fact in *Uncle Terry* there is a double plot. Alice and Telly divide the attention and it is hard to tell which pleases most. There is little character study, there is little of the art of the novel; it is simply a story but it is very attractive. Uncle Terry himself is a good 'down East' representative of the now familiar type of the old fashioned, simple American. He does not over-balance the rest of the story, but appears as the setting for much of it. Anyone who likes a fresh, clean story and is not tired of this style of fiction will enjoy *Uncle Terry* exceedingly.

### SKETCHES OF THE FRONTIER.†‡

Both books are written by men who know of what they write because they have taken their part in the founding of the great states of the central West. Judge Flandrau gives us a very comprehensive, though brief, outline of the history of Minnesota. The volume also contains a number of tales for the most part concerning his own personal experiences during those early days. It makes the reader quite familiar with the vicissitudes of those times and the courage of our pioneers in dealing with them. Mr. Armstrong has gathered together a great many sketches and stories of the early events in Dakota and down through the states along the Mississippi. He also takes us to Congress among the pioneer members and treats us to brief pictures of prominent men and special events of the time. There is a great deal of very

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\*UNCLE TERRY. By Charles Clark Munn. 365 pages. \$1.50. Boston: Lee & Shepard.

†HISTORY OF MINNESOTA AND TALES OF THE FRONTIER. By Charles E. Flandrau. 408 pages. \$1.75. Saint Paul: E. W. Porter.

‡EARLY EMPIRE BUILDERS OF THE GREAT WEST. By Moses K. Armstrong. 456 pages. \$1.25. Saint Paul: E. W. Porter.



interesting reading in these volumes and much material of real historical value.

#### A ROMANCE OF THE AMERICAN REVOLUTION.\*

The scene of the novel is in the South at the time of the British campaign against Charleston and the activities of the irregular forces under Marion. The story opens with the adventurous return of the hero from his English school to America. At once the love note is struck and then through all the changing fortunes of the war a double love tangle keeps us waiting. The characters are pleasant, the story well told and there is plenty of excitement throughout. The style is that of a ready writer, of one who writes much; therefore the movement is good but faults appear here and there in detail. The plot is clear but not striking. In many places it hangs too much on chance and is left undeveloped where it might gain strength by more care in treatment. The hero is a fine character but his sister Jacqueline is the best conception. She is the most striking feature of the romance and the most consistently developed of the several characters. Humphreys is a pleasing creation with all his mystery and his devotion to those to whom he once proved false and also to his country. "Tiger Bill," on whom the happiness of so many rested, is realistic in his meanness and every reader must rejoice in his removal from the scene, thus making possible the expected ending of the story.

#### THE EPIC OF THE WHEAT.†

Under this title we are to have a trilogy of novels treating of the production, distribution, and consumption of American wheat. First we have the story of the struggle of the wheat growers of California with the Railroad Trust. The scenes of the story cluster around this terrible struggle. Can it be real? The agents of the railroad are utterly unscrupulous; the San Joaquin Valley is entirely at the mercy of the Trust; men lose all they have in the world if the transportation rates are raised but a few cents; women and children are thrown out of their homes to death or what is far worse than death—and the head of the road claims that no one can help it, they are struggling not with other men

\*A CAROLINA CAVALIER. By George Cary Eggleston. 448 pages. \$1.50. Boston: Lothrop Publishing Company.

†THE OCTOPUS. By Frank Norris. 652 pages. \$1.50. New York City: Doubleday, Page & Company.

but with the blind forces of nature. The leading men of the section are killed or ruined and no one is responsible. The novel is not only full of excitement as we follow this main line of thought through it but crowded with food for reflection and study of existing conditions of life.

Aside from the main plot the development of character in Annixter and in the "Governor" is finely conceived and treated. The change in the rough, selfish young man is a very attractive study of human nature and his death is one of the saddest surprises of the story. The picture of the grand old man in his struggle against the temptation to bribery and all that followed that climax in his life is true to life. Presley is also a pleasant acquaintance, a minor character but never disappointing even when he seems carried away from his better nature. Hilma is very different from the current type of heroine and there are many other characters worthy of more than a casual glance.

The style is pleasant and, with only a few exceptions, the characters are well developed. The description is generally good though once in a while a little overdrawn. The great question over the novel will be as to the picture of the struggle with the Railroad Trust. It is the "Ramona" of the Trust question; we need also a "Century of Dishonor" to finish the impression for the majority of readers. We await the other volumes of the trilogy of novels with great interest.

#### A ROMANCE OF ST. CLAIR'S DEFEAT AND WAYNE'S VICTORY.\*

This is one of the many historical novels of today which have sought out the less known scenes of our national history. It gives a very picturesque account of the Indian fighting in Ohio and Kentucky shortly after the close of the Revolution. The rivalry of the Lee cousins in their love for Miss Carew is interesting though it does not introduce anything original. There is a very evident imitation of Cooper in the treatment of the Indians and especially in the character of De Chamillard and his flute, the only difference being in the rank and personality of the two musicians. There are a number of peculiar mistakes in the writing which will lead many readers to suspect that this story was written long before some other books which have come from this author's

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\*THE WILDERNESS ROAD. By Joseph A. Altsheler. 379 pages. \$1.50. New York City: D Appleton & Company.

hands. Otherwise the carelessness is inexcusable. The Frenchman's thought that he is to be "like the woman in the Bible and spy out the land" may be only a proof of his lack of knowledge of the Scriptures or else a familiarity with minor incidents which are not generally remembered. But it is certainly queer that we have no explanation of how the hero escaped from the Indians playing on the Frenchman's flute and then a little later the Frenchman returns from them with the flute at his mouth. Aside from these faults the story serves to make us familiar with the early history of our country and to interest us in several acceptable new friends.

#### ESSAYS IN THEOLOGY.\*

The attempt has been made, and quite successfully, to bring together in this volume essays on present marked tendencies in theological thought reflecting both the liberal and the conservative sides. There are forty-five of these essays, many of them signed by men of world wide reputation. Beginning with Frederic Harrison on "Christianity at the end of the Nineteenth Century" and closing with President Eliot on "Progressive Liberalism in the Closing and Opening Century" and a discussion of the "Religious Condition of the Anglo-Saxon Race" from such different points of view as those of Dean Farrar, Mayor Jones of Toledo and Brigadier Brengle of the Salvation Army, we find a very varied treatment of a wide field. The questions of the immanence of God, the place of evolution in theology, the relation of literary criticism to the Scriptures, future punishment, the atonement, the Lord's supper, almost all of the theological and sociological problems of today are treated by men who are orthodox, by some who have been called heretics, by Unitarians, Universalists, Christian Scientists, by bishops, professors, rabbis. The editor has seen one of the needs of the new century and this volume, as far as any one book could do so, fills the place.

#### A COMEDY OF CROSS-PURPOSES IN THE CAROLINAS.†

When people are in love and think the other people have chosen different objects for their affections and when they dissemble and almost deceive the quicker perceptions of the ladies

\* THEOLOGY AT THE DAWN OF THE TWENTIETH CENTURY. Essays on the Present Status of Christianity and its Doctrines. Edited with an Introduction by J. Vyrnwy Morgan, D. D. 544 pages. \$2.50. Boston: Small, Maynard & Co.

† WHEN BLADES ARE OUT AND LOVE'S AFIELD. By Cyrus Townsend Brady. 305 pages. \$1.50. Philadelphia: J. B. Lippincott Company.



in the case there is bound to be trouble. So in the story, what between royalists and loyalists, American and British lovers and misunderstandings as to who really loves whom, we have a very exciting time. Suffice it to say that all is straightened finally and the love affairs come out right just as the Revolution does. Aside from the four lovers who are given us in the talented author's best style, the picture of General Greene is very welcome. One of the greatest of our heroes, he has not received the attention from our novelists which would be natural. His campaigns in the South form a very picturesque background for a novel of this kind. Though the historical references are rather incidental, they are to the very dramatic events of Tarleton's raids and the driving of Cornwallis back to Yorktown, where Washington was soon to force his surrender. The volume is very handsomely illustrated.

#### THE MESSAGES OF THE BIBLE.\*

This is the fifth volume of the set to appear—two volumes on the Prophets, two on the Epistles and this, the first of two on the gospels. The set is unique in its conception and exceedingly valuable in its progress so far and in its promise for the future volumes. The purpose is to give critical introductions to the books of the Bible, but in popular form, and also to paraphrase the various messages. In the arrangement of the messages of Jesus as given by the synoptic gospels many difficulties were faced which did not present themselves in the treatment of the prophets and epistles. The arrangement of the discourses and parables is in very convenient form. The attempt to get the original form of the sayings of Jesus is not always convincing though very suggestive. The many introductions, notes and the appendices are very complete and attractive in style as well as material.

#### THE ROMANCE OF A TYROLESE SINGER.†

In many ways the story is strong. There is much that is unpleasant but there is a forceful reality about most of it. Linnet is a simple Tyrolese peasant girl. She is beautiful and is gifted with a wonderful voice. Will Deverill meets her in the fair

\*THE MESSAGES OF JESUS ACCORDING TO THE SYNOPTISTS. By Thomas C. Hall, D. D. 244 pages. \$1.25. New York City: Charles Scribner's Sons.

†LINNET. By Grant Allen. 403 pages. \$1.50. New York City: New Amsterdam Book Company.

Tyrol and gradually his poetic nature is overwhelmed with love for her. He tries to leave her for her own sake but accident brings them together again and again. At last he decides to give way to his love and returns to marry her only to find himself too late. Andreas Hausberger, who leads the troop in which she sings, forces her with the help of her priest to marry him. Her love still belongs to Will but it is only after years of suffering that they are at last united. The development of the simple peasant into the accomplished singer, inspired by her hidden love, is one of the good features of the book. The best character is Mrs. Palmer. Her service to Will's love for another, though she herself loves him so deeply, is beautiful. Florian is despicable but natural. The minor characters form a fitting background. The style is pleasant, the development good, the movement irregular, dragging here and there. The final impression of the book is better than that gained during the reading.

THE STORY OF THE MAKING OF A HERO.\*

This novel possesses that power of compelling interest which is so necessary to a real story but is generally lacking. It is impossible to define this but it is very real. A bare outline can do little justice to the plot; the power is in the treatment of it. Robert and John and Cary are not unusual people. Robert loves Cary with that unreasoning passion which takes control of his whole nature and almost overwhelms her, though sometimes she really fears him. John's love is more noble, more self-sacrificing. Both young men are in the British army. John unselfishly goes out to India to save Robert from himself for he is losing his hold on life in the fierceness of his passion. It finally makes him shirk a dangerous duty for fear he might be killed and never see her again. John is sent in his place and is injured for life. They return to England where Robert tells Cary all and, in his right mind again, he bade her good by and returned to India to serve his country unofficially in fighting cholera. He had resigned from the army because of his cowardice but now dies bravely, proving that in his real self there is no place but for bravery. The development of his character is finely carried out. John is also a good creation but is not as impressive as the more reckless

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\*THE POTTER AND THE CLAY. By Maud Howard Peterson. 348 pages. \$1.50. Boston: Lothrop Publishing Company.

and impassioned lover. There are many good descriptions. The book is throughout clean and sweet and bright. The effect is inspiring to earnest endeavor after real manhood.

**A STORY OF THE MOHAWK VALLEY. \***

This is a pleasant little love story set in the midst of the adventures of the expedition of St. Leger to cooperate with Burgoyne. The hero is forced by devotion to his father to join the British and Tory forces but freed from this unwelcome position by the death of his father he is not only able to escape to the American forces but to aid their cause materially with the information he has picked up. His love for Margaret is responsible for a large share of his most dangerous adventures. When separated from her it is supposed that he had lost his life and it is only at the end of the story that he is able to win his way to her again.

There is no pretense of complexity of plot and the effect is the more perfect as the simple, picturesque style is well fitted to the simply developed story. The characters are not remarkable in detail but they are natural and are strong in the very fact that they do not draw the attention to the art and so interrupt the movement. The historical setting is from an almost untouched source. The picture of that thrilling campaign, touched up by the incidental references to leading men, adds to our feeling of reality when we think of the heroic deeds of that now distant time.

**THE ANGEL OF THE LIFE SAVING STATION.\***

The main interest centers around the struggle of Sarah against a compelling fascination for a man against whom her better nature revolts utterly. The fight is finally won and she can give herself up to him who loved her purely and truly through it all. The novel is realistic in many details but is rather a psychological study. Sarah's relation to Devine and to Ben and to the men at the station and to the different types of characters, all of which are brought into differing relations to her, serves to give a well rounded conception of her nature on every side. There is hardly a single impression of what she is like; it is rather a kinetoscopic picture. Old Hime Hedges is not a new idea—the miser who is always secretly doing something for some one without letting it be known—but the conception is happy here. The

\*THE SON OF A TORY. By Clinton Scollard. 307 pages. \$1.50. New York City. Richard G. Badger and Company.

\*THE STORY OF SARAH. By M. Louise Forsslund. 433 pages. \$1.50. New York City: Brentano's.



most commendable feature of the story, with its many characters, is the perfect way in which they all dovetail into each other and make a real unity. The descriptions of the shipwreck and the sail in the storm—in fact all the sea incidents—are especially vivid. The minor characters, such as the Rector's Josephine, are seldom as strongly done as here. There are details which are very unattractive; there are scenes and incidents which should have been omitted; there is a loss of freshness in a touch now and again; but taken as a whole the story is pleasant and interesting.

#### A BOOK FOR THE LOVERS OF ART.\*

A most attractive book this, beautiful in design and in workmanship. The ordinary reader knows all too little of those great men who made Italy what she is from the artistic point of view. In the brief yet clear sketch of the progress of Italian art contained in this volume we can get a very satisfactory knowledge of the men and their works. The story is told in a clear, concise and interesting way and the reproductions of the great masterpieces adds greatly to the value of the book. We have always heard of Pisano, Giotto, Correggio, Michael Angelo and Raphael, but under Mrs. Stone's artistic treatment they become as it were real living beings, almost capable of companionship. Among the many illustrations are "The Tribute Money" by Titian, "The Last Judgment" by Michael Angelo, "The School of Athens" by Raphael.



#### REVIEWS IN BRIEF.

*Stage Lyrics*, by Harry B. Smith, with illustrations by Archie Gunn, Ray Brown, and E. W. Kemble, is a volume which contains many of the best lyrics of our day. The book is attractive in its make-up and is well illustrated throughout. There is the Grenadier's Song from *Rob Roy*, Her Faults from *The Mandarin*, and the Philadelphia Maid from *The Rounders*, together with many other favorites. These lyrics are cheerful, frolicsome even at times, and they are bound to have a buoyant effect upon the reader. (R. H. Russell, New York.)

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\*THE DEVELOPMENT OF PAINTING IN THE SIXTEENTH CENTURY. By Mrs. A. B. Stone. Bonnell, Silver and Company, New York. \$1.50.

Under the title, *Tarry Thou Till I Come*, we have a reprint of George Croly's famous *Salathiel or the Wandering Jew*. The story first appeared in 1827 and was exceedingly popular for a while. Now it appears in new form, nicely printed, beautifully bound and illustrated. General Lew Wallace writes very enthusiastically of it. He includes it in a list of the six greatest English novels. This is rather too high an estimate. The story is not a novel in the same sense as *Ivanhoe*, *Hypatia* and the others in his list are. And there is a lack of directness in his style, the descriptions are long drawn out and there is much included in the story that destroys all movement. But though this is not one of the greatest of our novels, we must be grateful to the new publishers for putting it in such attractive form for us. (Funk and Wagnalls Company, New York City. \$1.40)

*The Child*, a study in the evolution of man, by Alexander Francis Chamberlain, is a very valuable work. The study is very comprehensive and the result is full of suggestion. The best idea of the book can be gained by a glance at the table of contents. All of it is well worth studying. The Meaning of the Helplessness of Infancy; The Meaning of Youth and Play; The Resemblances of the Young; The Periods of Childhood; The Language of Childhood; The Arts of Childhood; The Child as Revealer of the Past; The Child and the Savage; The Child and the Criminal; The Child and the Woman. The author has gathered together the results of the work of the great investigators and on many of the subjects his is the latest word of science about child development. (Walter Scott, London. 6s.)

The new edition of the *Webster's International Dictionary* is surely a triumph in the art of book making. Several gigantic works, encyclopedic dictionaries, have been published during the last few years, but valuable though these may be, they can never take the place of a single volume; especially is that true when that single volume happens to be the summation of the experience and scholarship of the century that has just ended, as is the case in the new *Webster*. For generations *Webster* has been the *standard* of those who were scholarly inclined and judging from the efforts of Messrs. Merriam and Co, the generations, yet to come, are to be influenced by the same great work. With its 25,000 new words, its new cuts and its many other excellences, the book

well deserves the enthusiastic reception which it is receiving at the hands of scholars and teachers the country over.

*Under the Berkeley Oaks*, as the title implies, is a collection of University of California stories. There are ten stories selected from the many written by the students of the University. It was not the purpose to include simply stories of university life but to bring together representative work of the undergraduates. Some of the stories are very good. The volume is welcome as it gives opportunity to compare the life and literary work of this great Western university with the institutions whose customs and peculiarities are familiar to us already. (A. M. Robertson, San Francisco. \$1.00.)

It has been commonly accepted for a long time that Greek and Latin civilization as well as most European races are of Aryan origin, the birthplace of our present civilization having been in Asia. Professor G. Sergi has attacked that position in his study of the origin of European peoples. *The Mediterranean Race* is the title of his work as it appears in English, having been available in Italian and German for several years. It is a very valuable contribution to the literature of anthropology though much of it is not conclusive. The transference of the primitive race from Asia to Africa will need much time and study for proof even if there is real basis for the theory. As the author well says, "the future will enable us to see these questions more clearly." (Walter Scott, London. 6s.)

A new book on the literature of the Bible by Prof. Richard G. Moulton is always welcome. He now gives us *A Short Introduction to the Literature of the Bible*. This is not a condensation of any of his earlier works nor does it bear any relation to them except as it necessarily covers part of the ground with which they deal. The treatment is intentionally brief but is very comprehensive—more so than would be possible for any other writer on the subject. It is really indispensable in any library which includes books on the Bible. (D. C. Heath & Co., Boston. \$1.00)

Dr. Charles Francis Aiken, a member of the faculty of the Catholic University of America, has made a critical inquiry into the alleged relations of Buddhism with primitive Christianity under the title, *The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ*. Passing by the arguments for the superiority of the teaching of Jesus as having been fully emphasized by other writers, he has made a critical study of the arguments which have been advanced in favor of Buddhist influence upon Christianity. The result is a very careful work, conclusive in almost every point. Naturally certain statements and arguments are included which are colored by the author's personal cast of mind and therefore will lose much of their intended force with many readers. But if the book is read in the spirit in which it is written, it must



be acknowledged to be a very able study of the subject. (Marlier and Company, Boston. \$1.50.)

General Charles King is certainly doing all he can to make our cadet and army life familiar. *In Spite of Foes* partakes of all the brightness of his usual style. A young man, by force of circumstances and enmity, is discharged from the army. Hardship follows him and injustice presses him down. But at last his indomitable will carries him to success. He is able to prove his ability in a great strike and to force his way to recognition, and the outbreak of the late war gave him the chance to regain his former position of respect, as an officer of volunteers in the Philippines. The story closes happily and is pleasant throughout, in spite of some lack of reality in places. (J. B. Lippincott Company, Philadelphia. \$1.50.)

Gertrude Potter Daniels' *The Warners*, a family name by the way, is strong in sections but the effect of the whole is disappointing. The uncertainty of the ending is absolutely inexcusable from an artistic point of view, or from any other. The development of the character of Warner and the treatment of his struggle for life are worthy of commendation. We have the true picture of a man deprived of comfort and happiness, his home despoiled and his heart broken by the attacks, at the very least to be condemned as selfish, of the wealthy capitalist. The material is good and it is well handled up to the last few pages. But the ending spoils it all as a novel and disappoints the reader in the story. (Jamieson-Higgins Co., Chicago. \$1.25)

There is no meaning to *The Inn of the Silver Moon* by Herman Knickerbocker Viele but the very improbability and the farcical nature of the story are rather attractive. The scene is in France—a parental betrothal, an absolute ignorance of each other and therefore a growing dislike for the arrangement, a pseudonymous meeting, a midnight and prolonged adventure alone under such conditions form the plot. As a farce it is a success. (Herbert S. Stone & Company, Chicago. \$1.25.)

Any boy, no matter what his position in life may be, can find much of inspiration in reading John Habberton's *Poor Boys' Chances*. This collection of short lives and incidents in the careers of many of our great men is very comprehensive. Not only are all the familiar stories of this kind included but there are many which are not commonly known. (Henry Altemus Company, Philadelphia. 50c.)

*Psychologie de l'Invention* by F. Paulhan is a scholarly work in the French on genius and imagination, creation and invention. He studies in the fields of literature, philosophy, art and science the birth and development of a new idea. What he has to say of imitation and routine, and of invention by evolution, by transformation and by deviation is specially well conceived. (Felix Alcan, Paris. 50 cents.)

Lewis Ransom Fiske, LL.D. has gathered together a great deal of very useful and suggestive material in his *Man-Building* but it is impossible to escape the feeling that there is a lack of originality in the writing which detracts considerably from the desired inspiration to the reader. Certain chapters in the psychological and in the sociological parts are the best. (Charles Scribner's Sons, New York City.)

*Theism*—A survey of the paths that lead to God: chiefly in the light of the history of philosophy—is the result of the labors of J. J. Tigert, formerly Professor of Moral Philosophy in Vanderbilt University. The work is careful, the result of years of thought, and no one who is interested in the study of philosophy or theology can read the book without interest. The author's point of view is well sustained, though not conclusively in all the argument and his review of the development of the theistic argument is good. (Publishing house of M. E. Church, South, Nashville. \$1.25.)

The day is past when Protestants judge the Roman Catholic Church by its worst representatives alone. We know that there are many in that Church who are sincere in their defense of its system and are anxious to do what is right. Such a book as Prof. Frank H. Foster's *The Fundamental Ideas of the Roman Catholic Church* should be welcomed by all. He has attempted to explain these fundamental ideas in the light of the best Roman Catholic interpretation, feeling that unless Protestantism can prove its superiority to the Catholic ideal it has little ground for its claim of superiority. The discussion is well made and leaves the impression of fairness and completeness. The task was hard but it is well done. (Presbyterian Board of Publication, Philadelphia. \$1.75)

*Tangled Flags* by Archibald Clavering Gunter is a novel based on the complications arising out of the international campaign against the Chinese. Mr. Gunter has been a popular writer ever since the phenomenal sale of *Mr. Potter of Texas*. The present book contains many thrilling scenes, for it introduces us to the life of the Orient with all of its mysticism and romance. The plot is well developed and the interest is maintained throughout. There are many typographical errors, some of which are very amusing. The story is good enough to call for a better proof reader. (The Home Publishing Company, New York. Cloth \$1.25.)

In *The Tower of Wye* by William Henry Babcock we have another story dealing with the early life in the American colonies. The scene is laid in Maryland, more especially in the island of Kent in the Chesapeake Bay. The author has well pictured the mystical spirit of the early times but this has resulted in a partial obscurity of the situations and the characters. The reader would gladly get a clearer view of those who make up the story. Yet notwithstanding this indefiniteness there is an interest that



leads and holds the attention to the end. The author has done much to preserve the spirit and life of a period of our history which, but for such books as this, must soon pass into oblivion. (Henry T. Coates & Company, Philadelphia. Cloth, \$1.50.)

This is an age of commerce and commercial battles. Trusts and corporations, bonds and Wall Street excitement are getting whole pages in our great dailies. Hence the need in our day of a better knowledge of the commercial terms, together with the most approved methods of business correspondence. This knowledge can now be had at a nominal price and in a very attractive form, for *Brown's Complete Letter-Writer* is a commercial encyclopedia—full of things the novice wants to know. (The Henneberry Company, Chicago.)

*The Diary of a Freshman* by Charles Macomb Flandrau is a pleasant narrative of life in Harvard during the first year. It does not attempt to be a representative life but the writer of the diary is a very particular case. There is some real humor scattered through the book but there is also a good deal of monotony. The innocence of the hero is laughable for a while but toward the end of the year becomes quite unnatural. The incident of Berri's thesis is good. Duggie is the best character in the book unless it be Mr. Fleetwood who, though rather improbable in some details, is well developed. (Doubleday, Page and Company, New York City. \$1.50)

In *The Social Problem*, by J. A. Hobson, we get a clear idea of what is involved in the subject of social progress. The book makes no attempt to solve the social question but the most important questions, which confront everyone who begins to study the question, are thoughtfully discussed. To those who have read any of the author's work, there is no need to commend his careful manner, thoughtful style and his understanding of what he writes. His treatment is fair and definite. Even where the reader is unable to agree with his view the statement is still clear and suggestive. As an introduction to the study of the social problem the book is one of the very best. (295 pages. \$2.00 net. New York City. James Pott & Company.)

A very interesting and instructive little volume is *Factory People and their Employers* by E. L. Shuey, M. A. To those who have not made the subject of labor and capital a special study, this little book will be a surprise in its revelation of what is being done by many employers for their employees. Many firms now furnish bath rooms, reading rooms filled with good literature, lunch rooms, gymnasiums and parks. The author seems to be hopeful in spirit and here and there hints at a possible solution for many of the leading problems which now tax the minds of our great thinkers. The book is indeed a "hand-book for practical workers" and is well worth a careful reading. (Lentilhon and Company, New York)





## Editorial

The world enjoys personalities, the men of the hour, those who fill the public eye, those whose faces are in the magazines, and not only those but all who illustrate the complexity of human character. Personality at all events the world will have. Pure truth in books is too white to gaze at. There is a world thirst for color. Incarnation alone suffices. Truth becomes man to be useful. The immediate touch of two of the Faculty will be lost to Park College during the coming year. Drs. McAfee and Wolfe leave, the one for a Chicago pulpit, the other, through the beneficence of a friend of the College, for study in Europe. Both scholars, both have wrought their scholarship into their lives, so that they have been heavy givers to an ever-widening society. "He who gives himself with his gift" —is axiomatic; for as far as men are concerned, there is nothing apart from them of use to them until a part of them and given by them. In such way these men have given to us.

Future centuries may score the nineteenth century as they choose for making men individual, the fact will remain that personality counts heavily. And how Park will get on without these strong and singular men is the present question, the passing query. Ideas and purposes made them what they are. The ideas and purposes are here in Park College still and always, everywhere manifest. These ideas and purposes still and can always be trusted to make other men to fill the places of those who depart. Courage will be needed to build on, and the courageous men are here ready. We trust the outcome. Dr. Wolfe is to be absent only one year. Dr. McAfee for a longer period, but we expect him at length to return where "his heart will ever be" in the high mission of this college.

One year ago the Eastern question was very grave. Papers of the world were doubtful of the issue. Pessimistic writers saw nothing but the bloodshed and carnage yet to come. To them a concert of the nations, east and west, was Utopian if not an absolute impossibility. They showed with logic, clear if not convincing, how coalitions on a smaller scale had always failed. The cartoonist, hand in hand with newspaper men, ridiculed the gigantic failure of the Hague Conference. Statesmen, too, hesitated to act yet stood firm for justice. At times during the past year it has seemed as if that which all feared must come, but thus far reason has over-ruled passion and greed. We hope soon to see the allies withdraw and thus to lessen the danger of a conflict.

It looks now as if a peaceful issue were possible. If so, we shall have seen one of the greatest feats the world has ever witnessed—a striking proof of the power of the Christian spirit working in the affairs of men. Read in the light of this fact the Peace Conference was not a failure but a most signal victory—a victory which marked a feeling, a longing for reason and justice, an ideal in the mind of men and nations for which they are willing to sacrifice personal gain provided only right may triumph.

In the ages that have passed the *war* in man could not long be checked, even with the most potent incentives. All know how the Crusaders, Europeans only, prompted with a common spirit, were yet unable long to act in unison, even against their common foe—the Saracens. Thus those great coalitions failed. But now in our own day the nations of the world, with little in common, have endured the stress of a year in arms and have thus proved the possibility of a time yet to come when war shall be no more.

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A recent issue of a popular periodical contained an incident which may be made the text for a needed preachment. A certain lad in a southern school had a confirmed habit of saying "have went." One evening the teacher kept him in the room after dismissal of the school and said: "While I am gone from the room I want you to write 'have gone' fifty times." When she returned she found a sheet of paper on which were written the four words: "have gone fifty times." She turned the paper over and found on the reverse: "I have went home."

Few problems of the school life are more perplexing than that

of securing action that shall match knowledge. Students who know what grammatical rules are, and are able to detect errors in the book or in the test, will fall into the very same errors in private speech with a regularity that is distressing. They learn accurately what the book says about rhetorical expression, recite well on it, and the next day write a note which reveals utter disregard of the very knowledge they have acquired. They learn the rules of punctuation, but no man knoweth it by their use of points. The difficulty is perennial and not magnified in our own day, perhaps, but it is always worthy careful attention. The meeting of the difficulty must be acknowledged to be more the duty of the student than that of the teacher. He must realize that unused knowledge may become only so much lumber which burdens the mental life. He must admit that he sins against light in misspelling and mispronouncing and all the other careless things he does. He must observe that carelessness is a cardinal sin. On the other hand, the teacher's task of eternal vigilance is no less pressing. He cannot relax for one sentence or one expression. He may better turn out men who will do a few things than men who will know many and go no farther.

In the line of this need has come the marked movement in manual training, in what some one calls "schools for learning by doing." They have their perils. They tend to magnify the hand over the head. They tend to minimize culture in the interest of skill. But they are the outcome of long thought and have arisen to meet a marked need.

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The Commencement season, when so many young men and women enter upon their life work, always suggests the practical value of a college education. This subject has been threshed over so often that it would seem that the last word on it had been said. The advice, however, recently given to an audience of young men and boys by the president of probably the largest corporation in the world again calls attention to it. The real question at issue between the advocates and opponents of a college education is what constitutes, or contributes, to joy in living. When this question is answered we can more easily determine the character of the preparation for the life work that is to furnish it. Without attempting to answer the question in any detail



or definiteness we can say that, in the nature of the case, true joy in life must come from the development of all sides of our nature—of the whole man. And this, let us remember, is the end and purpose of a liberal college education. It views man as a physical, emotional, intellectual and moral being and its training involves all these sides. It is to make a man sensitive to impressions all round the circle that he goes to college.

The man who early in life enters a trade or line of work and keeps persistently at it, is usually regarded as successful. But if we could enter into his inner experience we would probably find that real joy or enthusiasm in living was absent. The man of one idea, who keeps himself in one routine of thought or business, may go through life with few pains; but he will not know what varied, keen enjoyment is. A person trained in the modern college has many points of interest. The zest of life comes to him from objects and events that have no meaning to others. Nothing is trivial or insignificant in his eyes because it may open up to him an avenue of thought along which he may travel for days. This is the true value of a college education, not that it gives him information but that he is fitted to develop as his Maker intended.

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On June 9, Sir Walter Besant died at his residence in Hampstead after two weeks of illness. He will be remembered especially for his long and persistent fight for an international copyright and championing the rights of authors in general. He was a true and helpful friend of struggling genius and introduced many authors, who became more famous than he, to the English audience. His most popular book on this side of the water was, "All Sorts and Conditions of Men." This book, it is said, grew out of a study of the poorer sections of London and had a direct influence in helping their condition. His articles on London in the magazines will easily be recalled for their faithfulness to existing conditions and the interest they aroused in the historic spots of the city.









